
THE

CRITICAL REVIEW.

For the Month of February, 1770.

ARTICLE I.

The Present State of Europe: exhibiting a View of the Natural and Civil History of the several Countries and Kingdoms: their Present Constitution and Form of Government; their Customs, Manners, Laws, and Religion; their Arts, Sciences, Manufactures, and Commerce; their Military Establishments, Public Treaties, and Political Interests and Connexions. To which is prefixed, an Introductory Discourse on the Principles of Polity and Government. By M. E. Totze, late Secretary to the University of Gottingen, and now Professor of History in the University of Butzow, and Duchy of Mecklenburg. Translated from the German by Thomas Nugent, LL.D. and Fellow of the Society of Antiquaries. 3 Vols. 8vo. Pr. 18s. Nourse.

THIS translation appears to be a tribute of friendship paid to the author, Mr. Edward Totze, who is, it seems, professor of history in the university of Butzow, founded by his serene highness the duke of Mecklenburgh Schwerin, in 1760. The original work is not yet entirely finished; it does not contain the present state of Germany, nor that of the Austrian Netherlands, Italy, the Helvetic body, and the European Turkey, which is now become so capital an object in the affairs of Europe.—The author seems to be sensible of this deficiency; for he says that, to complete it, if this essay is approved, he purposes to publish the

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state of Germany, with the addition of a brief account of the temporal and spiritual monarchy of the see of Rome; which, in its *present state*, is, we think, of no great importance to the *Present State of Europe*. In order to complete the work, we could wish the author would take into his plan an account of the kingdoms of Hungary, Sardinia, and Naples, the Milanese, Florence, Parma, Venice, Genoa, and other omitted states, in Italy and elsewhere.

This work is ushered in by Introductory Principles of Polity and Government, in which we find nothing particular; and after giving a definition of monarchy, aristocracy, democracy, simple and mixed governments, he agrees with Mr. Pope, that

For forms of government let fools contest;
Whate'er is best administered, is best.

In this Introduction, with regard to all local observations, and natural history, Busching is Mr. Totze's leading authority. The civil and political observations of Mr Totze are, in general, very pertinent, chiefly grounded upon Montesquieu, and Sufmilch, in his Display of the Divine Œconomy: He describes the establishments of literature in the following manner.

' The advancement of sciences requires schools of higher and lower ranks. In the former, called Universities, are taught all the sciences, both the liberal and the higher*; in the latter, youth are only instructed in the liberal sciences, or go no farther than writing, casting accompts, Latin and Greek, and the rudiments of religion. Besides the universities and lower schools, there are some of an intermediate class, known by the name of Academies; where young gentlemen learn the exercises, languages, sciences, and arts becoming their station.

* * Though music be reckoned among the fine arts, yet it is very seldom taught by appointed professors: this, however, obtained antiently, and even in some measure still subsists. Alphonso X. king of Castile, in the year 1254, founded in the university of Salamanca a professorship of music, with a salary of fifty maravedis a year. See Ferrera's History of Spain, book IV. § 461. p. 477. Music has likewise a professorship at Coimbra. Noticias de Portugal por Manoel Saverin de Faria, Discurso V. § iii. p. 207.

* There is likewise a professor of Music at Oxford; and at the English universities, even Doctors of Music are created. See Alberti's Letters on the State of Religion and Learning in Great Britain, Letter XLVIII. and L.

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* The difference betwixt sciences and arts is, that the former consists in a readiness to perceive and illustrate certain truths; the latter, in a facility of performing any thing according to certain rules. The one employs only the intellect: the other, though not exclusively of the mind, depends chiefly on manual skill. The rules in some arts are very simple, so as to be learned by mere practice; in others they are more complex, and deduced from the liberal, or even from some parts of the higher sciences. The former are called common, or mechanical arts, and include all kinds of handicrafts; the latter are stiled the fine arts, of which the principal are painting, sculpture, engraving, and architecture.

* The improvement and increase of sciences are owing to nothing more than to Academies and Scientifical Societies. The discovery of new truths being their professed study, the members of them should be persons of eminent talents. Academies and societies are usually divided into three classes, the mathematical, the physiological, and the philological; each with their particuler director, and a president over all. In imitation of the Scientifical Academies and Societies, have likewise been instituted Academies of the Fine Arts, as painting, sculpture, and architecture, which by these institutions have been brought to perfection. With the same view of promoting the arts in general, great applause is due to the Royal Schools as they are called; where youth, besides what is taught in common seminaries, are instructed in the fundamentals of the fine and mechanical arts.

* In the progress of the sciences and of literature, Printing has been a main instrument; manuscripts, or written books; having been formerly so dear, that none but the rich could purchase them*. This scarcity has been removed by the inestimable invention of the typographical art, which the Dutch ascribe to their countryman Laurence Coster, of Haarlem †; but it is now sufficiently proved, that John Guttenberg, of

* * It is related of the famous Anthony Beccatelli, commonly called Panormita, that he sold a parcel of land to purchase a copy of Livy. In the eleventh century, Gracia, countess of Anjou, gave for a collection of homilies, 200 sheep, a measure of wheat, a like quantity of rye, and a like quantity of millet, together with a number of marten skins. Henault *Abregé Chronologique*, or *Abridgement of the History of France*, Tom. I. p. 154.

† See *General History of the United Netherlands*, Vol. II. p. 112, 113.

Strasburg, found out the real printing of books; that is, the art of printing with single moveable types*.

‘ From printing sprung Bookselling, which is of such vast benefit to the republic of letters; the writings of the learned being now easily conveyed from one country to another.’

In a country like England our author’s representation of jurisprudence and legislation can be of little use. What he says concerning the marine of this kingdom is taken chiefly from Burchett’s and Leidard’s Naval Histories: in treating of the expences of fitting out ships of war, but little dependence can be had, at this time, upon calculations that were made above forty years ago. In short, the constitution of England in matters of war, commerce, and taxation, forms a system of its own, which has but little connection with that of foreign countries, as described by this author. All he says, however, on those heads are well worthy the attention of an English reader.—Mr. Totze next treats of money and coins, which, he says, have an intrinsic and extrinsic value; the former depending upon the fineness and weight of the metal, the latter upon the ordinances of the government which may likewise alter it. ‘ The proportion, says he, appointed by the laws between the intrinsic and extrinsic value of coins, is termed the standard. The nearer the intrinsic and extrinsic value, the better are the coins; and, of course, the worse where the difference is greater.’ This is a tender consideration, and, we think, not very accurately expressed, when applied to a trading country, where the intrinsic value of the coin is the standard. In absolute governments, it is true, the extrinsic value of the coin may be so much disproportioned to the intrinsic that it may have no currency but within that state, and even there with great difficulty. Nay in the course of this century, paper was made a legal tender in France, witness the case of the Mississippi; but those were desperate remedies; and Mr. Locke never gave a greater proof of his abilities than by demonstrating, when the silver money was re-coined under king William, that the intrinsic and extrinsic value of the currency ought to be, as nearly as possible, the

* John Guttenburg was born at Mentz, of a noble family, and lived at Strasburg from 1430 to 1445. He afterwards went into partnership with Faustus of Mentz; but a dispute between them producing a law-suit, he was cast, and thereby lost his printing house. Faustus then entered into connections with Peter Schoiffer, who, between 1450 and 1455, invented the cast types. All this has been sufficiently proved by counsellor Schopflin, in his *Vindiciæ Typographicæ*. Argentor. 1760. 4. See Leipzig Gazette, No 18. 1760.

same. This doctrine had, indeed, its inconveniencies when bullion became dearer than coin; but the error, if any, was on the safe side, and for the credit of the kingdom.

This writer treats next of the revenues of a state. These, he says, arise first from the demesnes which are unalienable, because assigned for the support of the sovereign; secondly, from the regalia, which he supposes to be seas, lakes, rivers, highways, forests, wild-beasts, salts, and coinage; thirdly, upon some uncertain and casual incomes, as fines, confiscations, inheritances of aliens or those who have no heirs, treasures found, and things for sale; but the greatest revenue arising to the state is from taxes, rates, and duties. If all those are insufficient, then those taxes may be augmented or others imposed, such as the twentieth or fifteenth penny, three years loans, &c. not to mention in urgent exigencies, lotteries and annuities, which experienced financiers have recourse to. 'But, says he, to have always a large fund of ready money at hand, is infinitely the best and most effectual expedient.'

The means of encreasing a state's revenue are agriculture, manufactures, trade, foreign and domestic, exchange, banks, trading companies, shares and dividends, all which our author describes pretty much as they are understood in England. The same may be said, making a few allowances, for his observations upon foreign affairs, governmental, and provincial administrations, and all the other executive departments of a community.—We are next led into a description of an unlimited and limited monarchy, an aristocracy, a democracy, and the other modes of government, all which are very clearly and properly defined by our author.

The following division treats of Europe in general.—Mr. Totze first describes it geographically; and in speaking of rivers and waters, he observes that 'the great foreign trade carried on by means of these waters, has occasioned most of the European states to become maritime powers.'—The author then gives us a very short and perspicuous abridgment of the chief revolutions in Europe, since the reign of Charles the Great, in the year 800, and concludes it in the following manner.

'A new war in the mean time breaking out between Great Britain and France, about the limits of their American countries, the former entered into an alliance with Prussia, and the latter with Austria. To this last alliance acceded Russia, Sweden, and the greater part of the German empire; and at length it came to be farther strengthened by Spain; so that the parties seemed very unequal, and the former by much the weakest; yet at the

upshot it proved the strongest. In this war, which was carried on with more animosity and more armies than were ever known in Europe, Great Britain exerted itself to that degree, and with such fortunate consequences, that the united French and Spaniards were obliged to accept of such articles as this power prescribed to them. Thus a comparison of former and present events shews, that as Spain was the first European power in the sixteenth century, and France in the seventeenth, Great Britain may be deemed such in the present century; so uncertain and mutable is the grandeur of states.

• ————*Sic robora verti*

*Cernimus, atque illas assumere pondera gentes,
Concidere has.*

The characters of the Europeans and their languages now come under our consideration. Mr. Totze tells us, that the French is used in several courts of Germany, and all over the north; that the Italian may be called the speech of European music; and that the Slavonian language is the mother tongue of the Russian, Bohemian, and Moravian, and used with different dialects in Hungary, Stiria, the Ukraine, and Lusatia. In short, according to some, it is spoken by sixty different nations. Mr. Totze's computation of European population, we think, admits of great difficulties, which, however, are not owing to him, but to a predominant humour in calculators to diminish population in every country. 'Europe, says our author, considering its extent, might contain near five hundred and fifty millions of inhabitants, yet the highest computation makes them only a hundred and fifty millions. 'This number, continues he, is hindered from encreasing, as under certain circumstances it probably would, first, by the many wars in which the greater part of Europe is frequently involved; secondly, by the numerous armies kept on foot even in the times of peace, and of whom the greatest part die unmarried; the various and extensive settlements of the Europeans in the other parts of the world, and to which great numbers remove every year to make their fortunes; and lastly, the sea-service, and naval trade, in which many meet with an untimely death.'

That the above causes may diminish the European population cannot be doubted; but the diminution never can be as five hundred and fifty millions to one hundred and fifty millions. It is true Europe is frequently involved in wars, and some settlements abroad require supplies of men; but we are to consider, that many of its kingdoms and states have no concern in those wars, and yet we find no sensible encrease of their

population. Many of them have no foreign settlements, no sea-service, and no naval trade, and yet their numbers have been pretty much the same for ages past. We are likewise to remark, that tho' the original settlements of colonies abroad occasion at first a drain of population, yet a few centuries, as in the case of Great Britain, more than repay it. We are therefore inclined to think that population in Europe encreases or diminishes according to the plenty or scarcity of the means of subsistence in each country, with a few exceptions.

Mr. Totze has given us three different calculations of European population, all which, we think, are very fallible. That of baron Bielfield makes it about 150 millions, that of Mr. Busching amounts to 142 millions, one tenth, and that of Mr. Susmilch to 130 millions. In the first and last of those calculations Great Britain is rated at eight millions, and in the second Great Britain and Ireland at the same number, which we are persuaded is an undervaluation.

The difference of ranks of inhabitants in European states comes next under our author's cognizance, and then the particular forms of their governments. 'The most antient European nations, says he, accounted liberty the supreme good: it was the soul of their political constitution; and, according to a great philosopher, it was by this attachment to liberty, that they distinguished themselves from the Asiatics, who were always slaves to their rulers. In the monarchies erected after the downfall of the Roman empire, liberty was connected with sovereignty, the nobility being a check against the excesses of prerogative. They were originally the only state of the realm; but the clergy growing rich and powerful, gained admittance into the public consultations; and in process of time the more wealthy cities and towns came to make a branch of the legislature. This compound of monarchy, aristocracy, and democracy, was in the middle ages almost the universal form of government in Europe. But in the sixteenth and seventeenth centuries it became, in most states, purely monarchical; the sovereigns finding means gradually to exclude the states from the government, and get all the power into their own hands. Accordingly, there are now in Europe the following unlimited monarchies: 1. Portugal. 2. Spain. 3. France. 4. Denmark. 5. Russia. 6. Prussia. 7. Sardinia. 8. The Two Sicilies. 9. The Pope is likewise unlimited in the Ecclesiastical State. 10. And the Grand Master of the order of St. John within the Isle of Malta. But the only despotic state in Europe is Turkey.

'The European mixed states are, 1. Germany. 2. Great Britain. 3. Sweden. 4. Poland: and 5. Hungary; yet with

considerable differences ; for in Great Britain and Hungary, monarchy has the ascendant ; in Sweden and Poland, aristocracy ; and the Germanic constitution, in many things, resembles a body of united nations.

‘ Among Europe’s free states are four aristocracies. 1. Venice. 2. Genoa. 3. Lucca. 4. Ragusa : one aristo-democratical republic, San Marino : and two states of united people. 1. The United Netherlands. 2. The Swiss Cantons.’

Mr. Totze imagines that even under unlimited sovereigns all European kingdoms have their fundamental laws, which their sovereigns are bound to observe, because, says he, most, if not all, the present absolute monarchies in Europe having been limited governments, some institutions were left standing at the change of form. Among those limitations he mentions, ‘ first, the established religion, which, he says, a monarch cannot alter.’ The history of the English reformation may, perhaps, furnish some matter of dispute as to the fundamentality of that article. ‘ Second, he is not to alter the legal succession to the throne, nor invest improper or disqualified persons with a pretension to it.’ Without having recourse to the histories of Lewis XIV. of France, Henry VIII. and Edward VI. of England, we may find very strong exceptions to this fundamental, in the history of Spain. Upon the whole, therefore, all that can be said with regard to those fundamentals, are that, however they may bind the king, they do not bind the states. The histories of England and Russia furnish instances where the states complimented their sovereigns with dispensations from that fundamental.

The next fundamental laws mentioned by our author, is, thirdly. ‘ That he shall administer justice according to the laws ; consequently, he cannot decide any cause arbitrarily.’ We cannot help thinking that a prince limited by the laws cannot be said to be an unlimited monarch, and we imagine that Mr. Totze has here confined his ideas entirely to the Germanic constitution, without extending them to what has been the practice of almost all unlimited monarchies. ‘ It being a maxim, continues our author, generally received in Christendom, that only the administration of the state, with proper rights and honours, is committed to the sovereign, and that it is by no means his property ; another fundamental law consequential to this is, that the domain, or crown-lands shall not be alienated. Thus the sovereign is not allowed to parcel out the same or dispose of them at his will.’ — For a commentary upon this doctrine we must refer our readers to the present practice of England, even though it is a limited monarchy. We are, however, a little surprized that Mr. Totze, in laying down

down those fundamental laws, did not give his readers some better reason than he has done, for the French omitting out of their king's coronation oath, ever since the reign of Charles VIII. the following clause, *Superioritatem, jura et nobilitatis coronæ Franciæ inviolabiliter custodiam, et illa nec transportabo nec alienabo.* In English, "I shall neither transfer nor alienate, but inviolably preserve the superiority and rights of the nobility of the crown of France."

Our author next proceeds to treat of the particular fundamental laws in limited monarchies. The nature of the succession, elective kingdoms, regencies, the right of the states, the deposition of kings, and the singular good fortune of the French royal family, which, our author says, has held the throne near 800 years in an uninterrupted male succession. He observes that the royal family of Bourbon, at present, fills the thrones of France, Spain, and Naples. The like good fortune, continues he, has attended the illustrious house of Oldenburg: it is in possession of the two crowns of Denmark and Sweden, to which, in time, will be added that of Russia, in the person of a prince; and thus the sceptres of all the three northern monarchies will be in its hands. This supposes the house of Holstein to be descended from that of Oldenburg.

The titles of sovereignty, orders of knighthood, and some other articles, not extremely material, succeed; and then the author proceeds to religion, and thinks the popish is by much the strongest with regard to number and the extent of countries. His state of sciences in Europe is worth perusing, as are his accounts of the Roman and canon law, and the law of nations.

In the account of the military force in Europe, and his state of the marine, the author is often indebted to Busching. He supposes the royal revenues of France to exceed that of any other European power; and the reader will find some amusement in perusing his alterations and present state of the European commerce, which finishes his preliminary discourse.

Mr. Totze opens his Present State of Europe with an account of Spain, which seems to be very carefully selected from the best authors; but as it contains little or nothing that is new, it is sufficient to say that Mr. Totze has been circumstantial on the antient forms of each government, and particularly happy in ascertaining the state of the coinage, antient and modern. He closes his account of each kingdom with an enumeration of the several treaties concluded between the respective powers; at one view, pointing out both the mutual relation between different states with regard to certain rights and

and obligations, and at the same time their greater or lesser share in the general transactions.

The character given of the Spaniards by Mr. Totze is as follows. 'The Spaniards, as to their persons, are in general of a middle size, or low stature, and withal lean and meagre. They are well limbed, but with weak eyes, which makes spectacles so common among them. They are of a brown complexion, with something grave or stern and forbidding in their aspect; which, however, relates only to the men; the women, besides their beauty, being more lively and agreeable in their manners. Among the diseases of both sexes, the venereal is the most common; but they make light of it.

'They are naturally pensive and melancholy; in their deliberations and resolves slow; and in conversation suspicious, discerning, and reserved. They have a large share of ambition, but likewise of firmness and fortitude; are very temperate in eating, and still more in drinking; they are celebrated for magnanimity, probity, constancy in friendship, and punctual observance of their word.

'This is the bright side of the Spaniards. On the other hand one sees, and sometimes amidst the most sordid poverty, an intolerable haughtiness, and a contempt of other nations. They are likewise charged with extreme avarice, seizing every opportunity, however iniquitous, of enriching themselves; an art in which their viceroys, governors, and other officers in America, not excepting even the missionaries in that country, are most infamously expert. Lewdness is one of their capital vices. Married and unmarried youths and boys, keep mistresses; and from this propensity springs their great veneration and complaisance to the fair sex, together with that jealousy which is so predominant in them, that they stick at nothing to gratify it. In revenge they are equally vehement, and generally have it executed by bravo's or murderers; looking on duelling, so much practised by other nations, as giving advantages to an enemy, at one's own peril. The proceedings of the Spaniards towards the Moors, the Indians, and the Flemings, leave an indelible brand of cruelty on their name.

'Though avaricious, they are slothful, and hate work, by which they might be earning something, and particularly handicrafts and agriculture. The source of this indolence lies in their pride, all pretending to be descended from the Visigoths; and that to stoop to such low employments would be debasing their illustrious origin. This makes the commonalty so very poor; and persons of rank are often reduced to exigencies by their negligencies and mismanagement. The grandees are very profuse in fine furniture, and often expend a great part of their

their estates in plate, of which some have an amazing quantity, though seldom used but at nuptials. The Spaniards are very conceited and tenacious of their old customs and manners, and would equally detest any alteration in their dress, as in the ceremonies of the church: the public games and diversions used by their ancestors, subsist to this very day.

‘ Among these, the principal are the bull-fights; and the pope himself, though so much respected in Spain, never has been able to abolish those sanguinary entertainments.’

Had Mr. Totze deferred the compilation of this work till the year 1770, he probably would have altered some part of this character; and we have reason to expect from the dispositions of his present Catholic majesty, farther alterations in the civil and ecclesiastical departments of his government and the manners of his people. It is surprizing that Mr. Totze in enumerating the treaties between Great Britain and Spain, should omit that of Seville in 1729.

Portugal naturally follows Spain in this work, and we have no reason to distrust the fidelity of our author’s account of that kingdom. What he says concerning the veneration of the Portuguese for the papal power, and their slavish dependence on the court of Rome, has been in a great measure obviated by the spirited conduct of their last two kings, especially his present most faithful majesty, who seems to have led the way to a general reformation. We have not seen, however, so clear and accurate an account of Portugal as that given in the work before us; and it is highly worth perusal, especially by the commercial part of England.

The next kingdom is France, a country which we had almost said is but too well known to our fellow-subjects. What is said of it by our author agrees with the best published accounts. The following is an account of a new order, which, we believe, has been but little attended to.

‘ As the knights of the three orders must be of the Roman Catholic religion, Lewis XV. in the year 1759, instituted a new order for protestant officers, by the title of *Ordre du Merite Militaire*. It has two *Grand-croix* and four *Commandeurs*; the number of knights indefinite. The cross of the order represents a sword erect, with this inscription: “*Pro Virtute Bellicâ*,” and on the reverse is a wreath with the words, “*Ludovicus XV. instituit 1759.*”

Mr. Totze believes that the West-Indian and Newfoundland fishery are the best branches of foreign trade France now enjoys; and that France has nothing to fear but from Great Britain, since her alliance with the house of Austria, and her establishment of the family-compact. The duration of that alliance,

ance, however, must be very uncertain, and precarious, till the real dispositions of his present Imperial majesty are known. It is pretty extraordinary that this author should roundly advance that no state in Europe has produced so many and so great statesmen and warriors as France; an assertion which depends upon no authority but that of a French gasconade.

We wish that Mr. Totze had been a little more cautious than he has been in selecting his authorities for the present state of Great Britain. Some of them are scarcely known to an English reader, witness Miede, Murault a Swiss, and Le Blanc a Frenchman, so uninformed of the English stage, which he pretends to criticise, that he gives us Shakespear's rhyming scenes, because they are in rhyme, as the highest specimen of that poet's poetical excellencies. We are sorry here to make a general observation, that the foreigners who have pretended to give an account of the English nation are the people in the world the most disqualified for such an undertaking. They are commonly men who have no access to the best or even the middling company, and transmit the manners of the lowest as characteristics of the English people; the instances of this in Mr. Totze's notes are too numerous to be produced here, and even many of them are founded upon false and mistaken facts. We must, however, do this writer the justice to observe, that some of the authors whom he quotes lived in a time when too many vulgarities prevailed among the English.—His account of the constitution of England is chiefly extracted from Rapin, and Chamberlain's *Present State of Great Britain*, and consequently not very accurate. He tells us, that no sentence of death can be put in execution without the king's orders; that the laws do not indicate with proper perspicuity and explicitness, how far the rights of each order of the state extends; 'that the Tories attributed an unlimited power to the king, and that even after the Revolution they harboured a strong attachment to the Stuart family, and were never sincerely well affected to king William, queen Anne, or the present royal family; and the Whigs, says he, on their side, after the Revolution, which was chiefly their work, standing higher in the prince's favour, and enjoying all the new employments, which they themselves had created, and other advantages, which they could expect to hold only under the now reigning family, have always shewed themselves votaries to the court; and have complied with, and invented measures which seemed to affect liberty.'

Mr. Totze tells us that the city of London consists of three parts; first, the city of London, particularly so called; second, the

borough of Southwark; and third, the city and liberty of Westminster. This is a very indifferent description of our capital. The city of Westminster is not *properly* the city of London, more than all the buildings that lie in the county, which, to speak within bounds, contains above a hundred thousand inhabitants, such as Pancras, Marybone, St. Giles's, and other parishes.—The same indefinite description has led other foreigners, as well as this author, into another mistake, which is still more important, by calculating the population of what is called London, from the bills of mortality, though some large parishes are not within those bills.—After all, we are very ready to admit that Mr. Totze's description of the present state of Great Britain is more correct than that of any other foreigner.

The present state of the Netherlands next follows, and then that of Denmark, which is illustrated by some accurate notes. It is to be wished that other parts of this performance had undergone a like revival. We have nothing to object to our author's account of Sweden, Poland and Russia, with which the third volume closes.

We shall say nothing decisive concerning this work, because we look upon it, as yet, to be imperfect, and a few elucidations in the unpublished part may render it of very general utility.

II. *The History of the Negotiations for the Peace concluded at Belgrade, September, 18, 1739, between the Emperor, Russia, and the Ottoman Porte, by the Mediation and under the Guarantee of France. Shewing the Grounds of the present War between the Russians and the Turks. Translated from the French of M. L'Abbe Laugier. 8vo. Pr. 5s. 3d. in boards. Murray.*

THIS is an accurate and an instructive work: it discovers great knowledge both of men and things. The ablest negotiator may improve himself by attending to the conduct of the marquis de Villeneuve; as the best writer may profit, by imitating the eloquence and perspicuity of M. L'Abbe Laugier's narrative.

Having done this justice to the statesmen and the author, we can with the better grace differ from the English translator, when he says that the work before us shews the grounds of the present war between the Russians and the Turks. Every nation, it is true, at war with another, considers its former engagements as being dissolved, and each resumes its original intentions, and either ratifies or alters them by a subsequent treaty. In the present war between the Porte and the court of
Russia,

Russia, it is more than probable that the victor may revive the claims that were either adjusted or remained dormant at the peace of Belgrade in 1739; but we apprehend that the present war was grounded upon events entirely unconnected with any thing contained in that treaty. In the present grand seignor's manifesto, delivered the 20th of October, 1768, to the foreign ministers residing at Constantinople, mention is indeed made that the Russians had sent troops to Balta, where they had committed hostilities, in violation of the peace of Belgrade; but the Russians denied the fact; nor has it ever been considered since as a matter of any moment.

In the history before us the author first enters upon a review of the political interests that kindled up the war between the Russians and the Turks, which was terminated by the treaty of Belgrade. The cession of Asoph to the czar Peter by the treaty of Carlowitz in 1669, was the more mortifying to the Turks, as it was followed by the Russians acquiring an establishment on the Black Sea, the exclusive navigation of which had, till that time, been enjoyed by the Porte. The war which followed between Sweden and Russia gave sultan Achmet III. a pretext for sending his grand visier at the head of a formidable army against that of Russia, commanded by Peter the Great in person. The event of that expedition, which promised to terminate in the total defeat of the Russians, when they were blocked up at Pruth, and were delivered by the address of the czar's mistress, afterwards the empress Catherine, is well known in history. It proved to the Turks to be a kind of a *Furcæ caudina*, as the Porte, by gaining little more than the restitution of Asoph, acquired either too little or too much, and the Russians were rather exasperated than humbled by their disgrace.

Between the conclusion of the peace of Pruth and the year 1730, both empires were employed in dismembering the unhappy Persian monarchy. Peter seized Derbent, and established an advantageous commerce on the Caspian Sea. Anne Iwannoena that year filled the throne of Russia, and a revolution had placed the sultan Mahomet on that of Constantinople. The latter proposed a peace with shah Thamas, and offered to assist him in retaking all the provinces conquered by Peter I. on the Caspian Sea. The court of Petersburg found means to break off this negotiation; and the war going on, shah Thamas defeated the Turks near mount Tauris. Their subsequent disgraces obliged them to restore to the Persians all their conquests on that side, and to assist shah Thamas in dislodging the Russians from the borders of the Caspian Sea; but the czarina
made:

made proper dispositions, so that neither party succeeded in its designs against the Russian conquests.

The death of Augustus I. king of Poland, in 1732, engaged the czarina's whole attention to prevent his most Christian majesty's father-in-law regaining the crown of Poland, which accordingly went in favour of the late king's son, Augustus II. The prosecution of this great measure obliged the Russians to make peace with shah Thamas, by yielding up to him part of their Persian conquests. The Turks were so much exasperated at this pacification, that they marched 100,000 men to Bender, but they durst not employ them against Russia, because the Persians had already commenced hostilities against them. Thus their army at Bender was recalled to act against shah Thamas; but the court of Petersburg was so much engaged in supporting Augustus II. that it took no part in this new war. The Turks employed a seraskier as their minister to finish it by negotiation; and shah Thamas, who had hitherto gained by every negotiation with both powers, would have gladly renewed the peace, had not his general and minister, the famous Kouli Khan, thrown him into prison, placed one of his sons upon the throne, and declared himself regent of the kingdom, and generalissimo of the army, soon after confirming all former treaties between Persia and Russia, that he might employ his whole force against the Turks. Kouli Khan, after haughtily rejecting all terms offered him by the bashaw of Bagdat, was totally defeated by the Turks whom he hated and despised. By this time shah Thamas was reinstated on his throne, and would have made peace with the Turks had not Kouli Khan been at the head of his armies, and after losing a second battle remained completely victorious in a third.

Augustus II. being confirmed on his throne, the Russians resumed their hostile measures against the Turks, and even ceded several places on the frontiers of Persia to keep Kouli Khan quiet during the war. He had again defeated the Turks near Erivan, and the Porte had ordered the Khan of the Tartars to relieve Georgia, which obliged them to march through part of the Russian territories, where some disorders had been committed. The Russian resident at Constantinople made complaints of this, but they were neglected by the Porte; upon which count Munich, the Russian general, on the 26th of March 1736, invested Asoph, and the Turks proposed a peace with the Persians by restoring all their conquests in that kingdom. Even preliminaries were signed, but the ambition of Kouli Khan, who depended greatly on the czarina for mounting the throne of Persia, broke all measures of that kind. After this abridg-

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ment of one of the most curious and least understood parts of modern history, our author shall speak for himself.

* The practices of this usurper, Koulican, were no secret at Constantinople, where a report had even been spread, and met with credit among those who had opportunities of being well acquainted with the secrets of the Turkish government, that the money lent by Russia to shaw Thamas was to be reimbursed by the Porte, or, as an alternative, that Azoph should be ceded to the Russians; that the Porte being in no condition to make the reimbursement, had consented to the Russian invasion, preferring the losing that place by a siege to the expedient of yielding it up, in order to prevent the murmurs and outrages of the people, which a voluntary cession must infallibly excite. It was affirmed, that this arrangement was settled in one of the secret articles of the peace between the Porte and Koulican; which opinion was favoured by the dilatory preparations of the Turks against Russia; and by this circumstance, that the Russian minister still enjoyed his liberty at Constantinople, contrary to their usual practice, as they seldom fail of shutting up in the prison of the seven-towers, the ministers of those potentates who declare war against them.

* The event, however, proved this conjecture to be altogether groundless. The Cham of Tartary received orders to march with all expedition to the relief of Azoph; and he assembled near Orkapi an army of one hundred and fifty thousand men; and commissions were issued out, requiring all the militia of Greece and Romania to rendezvous at Bender; and the captain Bashaw sailed for the Black Sea with a fleet of thirty gallies and twenty brigantines, which were joined, during their voyage, by a great number of transports and armed vessels.

* On the 2d of June an envoy from Russia arrived at Constantinople, and delivered to the grand vizier a manifesto, containing the declaration of war. In this paper, among the motives of the rupture, all subjects of complaint, whether ancient or of a modern date, were recapitulated: the protection afforded to the Persian rebels against the czar Peter; the late irruptions of the Tartars into the Muscovite territories, and the refusal of the Porte to put a stop to them; the moderation which the reigning czarina had testified by restoring part of her conquests to the king of Persia, and refusing to join her forces to those of shaw Thamas against the Turks, which had been so far from rendering them better disposed, that they had given a fresh evidence of their ill-will towards the Russians, by opposing their being included in the treaty with Thamas Koulican. Notwithstanding all these essential grievances,
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set forth at great length in the manifesto, the czarina declared herself still disposed to enter into an accommodation, provided it were upon reasonable terms.

This manifesto bore date on the 1st of May, though the siege had been begun on the 26th of March. It, however, produced no change with respect to the Russian minister, who so little expected being able to preserve his liberty, that he had already taken all necessary precautions for the security of his effects. As the czarina had left a door open in her manifesto for a negotiation, the Turkish ministers were unwilling to deprive themselves of that resource by an act of violence, which would have afforded subject for fresh complaint. Therefore they took the resolution to send the Russian ambassador to the army which was going to march to Bender, and ordered him to be escorted as far as the frontier by a body of janizaries.

On the 16th of June the Ottoman army under the grand vizier began its march to Bender; notwithstanding which warlike preparation, their ministers were infinitely more anxious about finding means of accommodating with the Russians in the cabinet, than taking measures for resisting them in the field. From the first accounts of the siege of Azoph, they had been looking out for mediators between them. They would have preferred the mediation of France to any other; but as much time must elapse before the marquis de Villeneuve, the French ambassador, could receive orders and instructions from his court, and their eagerness to finish this war admitting of no delay, they had accepted offers of mediation made them by the ambassadors of England and Holland, and the emperor's resident, in which last they pretended to repose the greatest confidence, with a view of diverting the court of Vienna from joining the Russians against them.

They caused the marquis de Villeneuve to be sounded oftner than once, with respect to the French mediation; which they were resolved to hold in reserve at all events. They even entreated him to send one of his drogman to the army, in order to keep on foot a mutual correspondence with the greater facility.

M. de Villeneuve, unwilling either to engage to a certain point without orders from his court, or to give occasion for any doubts about the favourable disposition of the king towards the Ottoman empire, concluded on desiring the drogman of the Porte to carry with him a relation of the Sieur de Laria, the French drogman, who possessed a great share of abilities; and a perfect knowledge of the Turkish language. This expedient being agreed to by the Turkish ministers, answered all their views of a correspondence with M. de Ville-

neuve, and at the same time supplied that ambassador with the means of being exactly informed of what passed in the grand vizier's camp.

General Munich having left a body of troops before Azoph to continue the siege, had advanced into the Crim, where he forced the lines of Orkapi, and made himself master of Geuflevé and Bachaseray. The Cham had no other resource left than to reduce the Russians to an impossibility of subsisting in the Crim, by destroying the provisions and poisoning the waters of all the places he was forced to abandon to them, and then retire himself to Caffa, where the captain bashaw waited for him, in order to concert their operations together.

The arrival of this news confirmed the Ottoman court in the resolution to enter into a negotiation as soon as possible, with that of Petersburg. At the request of the grand vizier, the court of Vienna sent orders to M. Talman, the emperor's resident at the Porte, to repair to the Turkish army, and assume the character of ambassador plenipotentiary, in case he should interpose in the quality of mediator between the Porte and Russia, when the expected negotiation should be begun.

The conduct of the Porte on this occasion was very inconsistent, for they wrote letters to the king of England, and the States-general, begging for their mediation; but the famous count Bonneval, who was then at Constantinople, endeavoured to dissuade the grand vizir from trusting to the maritime powers. By this time Munich had taken Asoph, but had been forced to leave Crim Tartary. The Porte, to please the Russians, had deposed the Khan, and it was thought a peace would be concluded between the Turks and Russians at the head of the two armies, under the emperor's mediation, which the imperial plenipotentiary Talman was to undertake. Notwithstanding the unsteadiness of the Porte, Bonneval pressed for the mediation of France, and secretly sounded Villeneuve her ambassador, who did not decline the office if he had the orders of his court, which he insinuated was favourable to the Ottomans. Mean while a check which the Russians had received, induced the czarina to propose a suspension of arms, and to prevail with the emperor to withdraw his troops from Hungary; upon which the credulous grand vizir dismissed his army, but the Porte continued to elude Talman's mediation.

Somewhat perspires in this part of our author's narrative that is extremely remarkable, but we shall leave our reader to form his own conjecture what may be the consequence of such a measure at the end of the present war. Talman, it seems, had it in charge to demand for the Russians liberty to trade not only in the Black Sea but also in the Mediterranean through
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the Straits of the Dardanelles. The late successes of the Turks and the diversion in their favour, expected from Kouli Khan, made them treat the Russians with the less ceremony, and the war was once more renewed by the Crim Tartars. The emperor, zealous to give proof of his friendship to the Russians, threatened to declare war if the Turks did not accept of the terms proposed, and even excluded the maritime powers from all share in the mediation. Bonneval advised the vizir to continue the war rather than submit to the emperor's terms; and Villeneuve, perceiving the Ottoman ministry to be bent upon peace, took measures by order of his court for bringing the Porte to accept of his master's mediation, by raising their apprehensions that the emperor and the king of Poland would join the Russians. This part of his embassy appears to have been discharged with great sagacity and address; and in the beginning of the year 1737, the imperial minister had signified to the vizir, that if peace was not made between the Porte and the czarina, his master should be obliged to take part with the latter.

Villeneuve did not at all diminish the apprehensions of the Porte, and managed matters so, that Mr. Talman was treated by the grand vizir in a pretty cavalier manner; but the Ottoman ministry made dispositions for continuing the war, if necessary, with the utmost vigour.

In this part of the work Villeneuve's conduct in explaining and puzzling, in encouraging and intimidating, gives us a lively idea of the genius of French mediation, and brings to our mind the character of duplicity and craft, of which the French ministry is accused in bringing on the present war between the Turks and Russians; the whole, however, tended to the grand point of prevailing with the Porte to accept of the French mediation. Villeneuve seems, at last, to have almost outwitted himself by his refinements. His instructions were, that in case the Turks should give up Asoph to the Russians, the latter should be prevented from carrying on a trade in the Black Sea, and from thence into the Mediterranean; and, indeed, when we throw our eyes upon the map, nothing seems to be more practicable than the shutting the Russians out of all communications with the Black Sea by fortifying Taman and Yegmicalé, and by raising works in the straits of Zabache; even supposing them to be in possession of Asoph.

Though the abbe is silent upon this head, yet Villeneuve appears to have been terribly embarrassed lest the grand signior, who had obtained full powers from the divan, had adopted the plan of the fortifications, and concluded a peace without his mediation. A quarrel between Faulkner, the English,

and Kalcoen the Dutch resident, struck both of them out of the co-mediation with Talman. A few weeks discovered that the Russians had only temporized in order to take the field with an irresistible army, and letters were intercepted from the Russian ministry to Talman desiring the latter to keep the Turks in a state of security in the mean while. This entirely broke the credit of Talman at the Porte, and the grand vizir again took the field under strong impressions of being able still to make peace. At last the emperor joining the Russians, the Turks solicited the mediation of France, which was granted; and it was accepted by the emperor: but the czarina delayed explaining herself, and the Turks were at great pains to create a division between the two allies.

On the 10th of February 1738, Villeneuve entered upon his arduous negotiation. Treating and fighting went hand in hand, and he pleased the Turks so well that they rejected all mediation but that of France, tho' at the same time they rejected the preliminary articles proposed in the name of the allies. We are hereto observe that our author's account of this negotiation is far from answering the character which some writers affect to give of the penetration and sagacity of the Turkish ministers. They appear to have supplied those qualities with ignorance and obstinacy; but they likewise employed a reserve of low cunning in attempting to surprize or divide their enemies, which was seldom successful. Upon the whole, the grand vizir carried on the war; the negotiation broke off, the successes of the Turks made them raise their pretensions, and a coolness seemed to take place between the courts of Vienna and Petersburg. Fresh conferences were set on foot; but in the mean while the grand vizir Yeghen Bacha was deposed and sent into exile. He was succeeded by Elvias Mahomet Bacha of Widden, who was a man of a very mild character, but of a narrow genius.

Soon after this event, Villeneuve had an audience of the grand signior in his character of ambassador plenipotentiary, charged with the mediation. We should give our reader the ceremony of this audience, did our bounds permit, but he will have great entertainment in comparing it with the account we have already given of the same ceremony*; perhaps our author has mollified some circumstances that are mentioned by Mr. Porter. After this, Villeneuve arrived at the camp before Belgrade; and entered upon his negotiation, in which he met with great difficulties. Count Neuperg, entrusted with the emperor's full powers, arrived at the camp, and Villeneuve of-

* See vol. xxv. p. 331.

ferred to resume the negotiation, and to demolish Belgrade; but the successes of the Turks had so much elevated the vizir, that he declared he would listen to no terms till the keys of that city were brought to him. His confidence of that event was so great, that upon a presumption it was in Neuperg's power to bring it about, the latter was put under arrest. The truth is, the vizir thought that his head depended upon the surrender of Belgrade, with its present fortifications and its antient territory. Villeneuve and Neuperg proposed, though the latter said that it exceeded the bounds of his instructions, that the new fortifications should be demolished, and the old ones left standing. After many difficulties and altercations, this expedient was accepted of, and on the 1st of September 1739, the preliminaries were signed, and hostilities ceased before Belgrade. The two definitive treaties afterwards were engrossed and signed. The peace displeased the haughty court of Vienna; Neuperg and his predecessor general Wallis were put under arrest, where they remained during the emperor's life.

Thus ended a war which was managed disgracefully by the imperialists, but gloriously by the Russians, who were but ill supported by their allies. Our author, we think, has been somewhat deficient in not accompanying the narrative of his negotiation, with some of the chief events that influenced it. As the affairs of Russia are now our chief object, we shall just mention that the glorious campaigns made by Munich, Lacy, and other Russian generals, obtained the following preliminary terms, viz. 'That Asoph should remain to Russia, but be demolished, and its territory laid desart to form a barrier between the two empires; that Russia might build a fortress on this side of the Don, and the Porte another on their side of the river; but the city of Taganrock, built by Peter the Great, on the sea of Asoph, should have no vessels on that or the Black Sea, but should use the Turkish ships in their commerce in those seas; that the limits of the two empires, west of the Neiper, should be the same as regulated in 1706, Kudack remaining to the Porte; and the limits in the east of the Nieper to be settled by a new convention.'

The war which was finished by this peace bore in its operations a great resemblance to that now carried on between the Turks and the Russians. Their grounds are certainly different, as we have already observed; but some of their objects, perhaps, are the same. Upon a comparison there seems to be no general at the head of the Russians comparable to Munich, Lacy, or Keith; but, on the other hand, the late war in Germany has improved the discipline and even courage of the Rus-

sians to an amazing degree; so that in the field they are greatly superior to their enemies.

The French have now given a loose to those sentiments which M. Villeneuve so carefully concealed during the negotiation before us. Political and, perhaps, some personal considerations bid fair to bring Poland and Russia under the same head. The natural power of her Russian majesty is now increased by a fleet that must prove formidable to the Turks; and, to say the least, if it meets with no unexpected check, must open the passage between the Black Sea and the Mediterranean through the Dardanelles; the consequences of which are obvious.

This history contains a series of events and negotiations, of which we have endeavoured to give an abridgment, that are hitherto but very little known, and illustrate the interests of those great enterprizes in countries where Englishmen may be said to be strangers; so that by the help of this publication, we can certainly read the progress and management of the present war to great advantage.

III. *The Posthumous Works of a late celebrated Genius deceased.*
2 Vols. 8vo. Pr. 5s. sewed. Robinson and Roberts.

Without accusing the editor of those *Sbandiana* of infidelity, he may be justly charged with indiscretion in thus exposing to the world the nakedness of his friend. The French, with regard to posthumous works, must be acknowledged to be, in general, more judicious than the English. Authors of note commonly leave in the sweepings of their desks more that ought to be suppressed than published, and it is a cruelty to the memory of the deceased to send both kind into the world together; as the unhealthy can only serve to corrupt the sound.—Few late editors of posthumous works in England have had the virtue to sacrifice the prospect of gain to the duties of friendship.

As often as we drew our pen against Mr. Sterne's works, it was in the cause of virtue, which, but too often suffers the most from writers of the greatest wit and humour. We thought him immoral; we thought him even sometimes dull, and, to use the words of the Roman Critical Reviewer,

—*Quis tam Lucili fautor inepte est
Ut non hoc fateatur? at idem quod sale multa
Urbum defricuit, charta laudatur eadem.*

HOR.

we

we never attempted to deprive Mr. Sterne of those laurels that he deserved to wear; nor are we such enemies to his memory as to believe that his second chapter, which is levelled at the Critical Reviewers, is genuine. We allow that Mr. Sterne might feel, nay be impatient, under the correction we applied to his immoralities and foibles; but we cannot imagine that he could be dull at second-hand by being guilty of a hackneyed pun, and talk of 'birds hunting for pleasure.'

We know not what degree of credit to allow to the account that Mr. Sterne, or, if the reader pleases, Tristram Shandy, gives of himself and his friends. We have some idea that it is partly true and partly fictitious. He pretends that his uncle was a ministerial writer, though a divine, under Sir Robert Walpole, whose administration ended about thirty years ago; but having no success, he employed his nephew, young Tristram, to write a political pamphlet, which procured the uncle preferment from that minister.—We are afraid that this account contains an anachronism with regard to Tristram's age; and that it is intended only to expose the futility of such ministerial writers as Sir Robert employed, who were even proverbially dull and illiberal; and, says he, so finishes the sixth chapter. The succeeding one is in Tristram's best manner, and, as we have some reason to believe it is not destitute of foundation in truth, it does honour to his virtue and humanity.

'And now it is high time to commence a new one.—But I am again precipitating matters and things too hastily—I was always giddy—The reader must have time allowed him for digestion—Let us take up my story a little higher.

'My father was an Englishman, and had a command in the army—He was stationed in Ireland at the time of my birth, which happened—I forgot what year—in the city of Clonmel.—I remained in that kingdom till I was about twelve years old—and there I received the first rudiments of literature, from the kindness and humanity of a lieutenant, who was in the same corps with my father—his name was *Le Fevre*.

'But indeed I owe infinitely more to him than my Latin grammar. It was he that taught me *the Grammar of Virtue*.—It was this most excellent person who first instilled into my mind the principles—not of a *Parson*—but of a *Divine*—It was he who imbued my soul with humanity, benevolence, and charity—It was he who inspired me with that *vibration* for the distressed of mankind,

'Which, like the needle true,
Turns at the touch of others woe,
And turning trembles too.'

‘—It was he who instructed me that temperance is the best source of charity.—’Tis in this sense only that it should ever be said *to begin at home*—Readers, throw your gouts, your cholics, your scurvies to the poor.

‘—It was he who furnished me with this admirable hint to charity—that *the more a person wants, the less will do him good*.—It was he who softened my nature to that tender sensibility, and fond sympathy, which have created the principal pains and pleasures of my life; and which will, I trust in God, insure the latter, in the next, without its alloy.—Amen!

‘This good man has been long dead; and in grateful honour of his memory, I have mentioned his name in another place—’Twas all I could! I would have *plucked a nettle from his grave*, had I seen one ever grow there—For surely there was nothing, either in the humours of his body, or the temperament of his mind, that such a *noli me tangere* weed could be nourished by, or emblematic of—’

Our reader will doubtless find entertainment in his tenth chapter.

‘OF WIT, in MORALS.

‘I formerly used to prefer Pliny’s Epistles, and Seneca’s Morals, before Cicero’s writings of both kinds—because of the points of wit, and quaint turns, in the former.—I remember when I thought Horace and Catullus flat and insipid—but then it was when I admired Martial and Cowly.

‘Plain meats, simply dressed, are certainly more wholesome food, than higher cooked repasts—But one who has indulged, or rather depraved, his appetite with the latter viands, cannot, without difficulty, recover his natural relish for the former.—We are just in the same circumstances in literature.

‘The sport of fancy, and a play of words, may have, perhaps, this effect, to fix the sentiment more strongly in the mind—but I seldom found that they carried their uses further—

‘Play round the head, but enter not the heart.

‘Strong phrases, and opposition of terms, may store the *common place* of memory with apt sentiments, which may help a person to *shine*, in writing, or in conversation: but this wants the true *splendor* of learning, the *temporato usu*; while sound sense and reason, more plainly expressed, operates upon us in the nature of an *alterative medicine*—slow, but sure.

‘And though by degrees we bound, *with vigour not our own*; yet not being able directly to impute our strength to any foreign assistance, we are apt to cherish that sense and virtue, which we by this means acquire, as we do *the heirs of our own loins*—while those acquisitions we make, by the help of *remembered*

bered wit only, are received into the heart as coldly as an adoption.

‘ I find myself moralizing here, somewhat in the very stile I have been reprehending——but I have not restrained my pen—for when we condemn a fault—to carry on the vein—we should endeavour to make an example of it.—And it may be applied to me, what was said of Jeremy, in *Love for Love*, “ that he was declaiming against wit, with all the wit he could muster.”

‘ But witty I am henceforth resolved to be for the rest of my life.—Lord, Sir, resolution is a powerful thing; it has rendered many a coward brave, and a few women chaste.—Let us try now whether this same miraculous faculty cannot make one parson witty—for a wonder.’

The wit of some chapters in this volume is far from atoning for their levity and indecency; nor shall we pretend to account for the adventure that first involved our author in debt.

‘ —I was obliged to borrow two hundred pounds, beyond my own currency, upon this occasion.—I had no sufficient security to proffer.—But captain Le Fevre happened luckily just then to have sold out of the army—I mortgaged the story to him, and he lent me the money.

‘ He was not a man to accept of interest, so I made him a present. He loved reading much—A collection of ingenious and entertaining papers, stiled *The World*, happened to be just then collected together, and published, in four volumes.—I sent them to him, with the following lines inscribed.—They were the first rhimes I had ever attempted to tag in my life.

‘ To Captain Lewis Le Fevre.

‘ For one who rashly lent me cash, ’tis fit
That I should make a venture too in wit.—
In vain I through my pericranium sought:
But having heard, that wit is best that’s bought,
I sent to Doddsley’s, for these presents few,
To let all men know I am bound to you.
Great Sawney wept, that one world was no store—
How happier you, who now may laugh at four.’

Pray reader would those rhimes have suffered had they been docked of their epigramic point in their two last lines?

‘ I happened, continues he, to dine with a friend of mine.—Wine was wanting.—He sent me to the cellar.—It had been hewed out of a solid rock.—At my return into the room, I wrote the following extempore card to my host, and threw it across the table:

‘ When

‘ When Moses struck the rock with rod divine,
Cold water flow’d—yours yields us gen’rous wine—
So at the *marriage-feast*, the scriptures tell us,
That water turn’d to wine rejoic’d good fellows.

‘ Some years after this very harmless sport of fancy, these lines were quoted against me, by a certain bishop, as a proof that I neither believed one word of the Old Testament, nor of the New.—This stopped my preferment.—I only smiled, and *preferred myself—to him.*’

There is something original in the following anecdote, and the reflections upon it.

‘ Since I am in for it, I’ll tell you another excommunicable thing I did.—Whether before, or after, I forget.—Is it any matter which ?

‘ In the city of——, the church was repairing, and the corporation of that town had accommodated the parish with their *Thoisel*, or town-house, as a chapel of ease, for the time.—There happened to have been an election for that city not long before.—Upon which *mercantile* occasion, the worshipful mayor, aldermen, &c. had notoriously - - - .—You know how elections are usually carried on, and what admirable securities they are become, of late, for our lives, liberties, and properties!

‘ I was among the congregation one Sunday, when the gospel for the day happened to be taken out of the nineteenth chapter of St. Luke, where our Saviour is said to have driven *the buyers and sellers* out of the temple. An *impetus* of honest indignation seized me. I took out my pencil, and wrote the following hasty lines on one of the pannels of the pew I sat in :

‘ Whoever reads nineteenth of Luke, believes
The *house of prayer* was once a *den of thieves*—
Now, by permission of our pious mayor,
A *den of thieves* is made an *house of prayer*.

I was observed.—I happened to have been admitted a freeman in that corporation some time before this incident ; and having been detected in the above sarcasm, the mayor had my name immediately struck out of the books, *ex officio* merely—without any manner of legal process or pretence. .

‘ But here I have no reason to complain.—I had certainly, in this instance, been guilty of an *impiety* against the fraternity of this corporation—and they resented it *like men*.—I am only surprized at the fallability of your *divines*.—

‘ Among whom there are many pious ejaculators, who think that I ought to have been excommunicated long ago.—However, I am sure that I am well enough intitled to be received a priest,

in the Persian temples at least—as all the initiated were obliged to pass first through a noviciate of reproach and pain, to give proofs of their being free from passion, resentment, and impatience.

‘ I am in the same predicament with Cato the censor—not in the severity of his discipline, I confess—but in the particular, at least, of his having been *four score* times accused.—But he had the advantage of fairer trials than ever I had—for he was as often *acquitted*.

‘ God forgive them ! But I forgive them their prayers, in return, on account of the old proverb.—Need I repeat it ?’

Tristram always speaks for Mr. Sterne, even while he is on his death-bed.

‘ For my own part, I trust that the gentle breezes of the established orthodoxy of our church may be strong enough to waft my soul to heaven.—I have not such a weight of sin suspended at the tail of my kite, as to require a storm to raise it. And since the ceasing of the oracles, I think that a person may be inspired with sufficient grace, without falling into convulsions.’

The following character of the female Confucius is, we think, drawn with a most masterly hand.

‘ I happened to be very ill at the time, and sitting by the fire-side one morning in my lodgings, when I received a very polite card, in a female hand, unknown, acquainting me, that having been struck with that rich vein of philanthropy, she was pleased to say, which flowed like milk and honey through all my writings, Mrs. ——— would be much obliged, and flattered, if I would afford her an opportunity of a personal acquaintance with the author, by doing her the favour of drinking tea with her that evening.

‘ I was too weak to venture abroad. I wrote her word so—assured her that I longed equally for the pleasure of an acquaintance with any person, whose heart and mind seemed to sympathize with those affections she was so kind to compliment me upon, and intreated the honour of a *sans ceremonie* visit from her, upon this occasion, that very evening.

‘ She condescended to accept my invitation, and came accordingly.—She visited me every day while I continued confined ;—which kindness I returned, most punctually, as soon as I was able to go abroad.

‘ She was a woman of sense and virtue—not lively, but possessed of that charming sort of even chearfulness which naturally flows from goodness.—*Mens conscia recti*.—She was reserved, and, like a ghost, would rarely speak till spoken to.—

She

She had, like a lute, all the *passive* powers of music in her, but wanted the master's hand to bring them forth.

' She had quitted England very young—before her tender affections had been rendered callous, by the collisions of the world.—She had been carried into *India*, where she continued, till those sentiments had been ripened into principle, and were inspired with all the sublime enthusiasm of eastern morality.

' She seemed to be unhappy.—This added a tenderness to my esteem for her.—I guessed, but inquired not her private history, and she communicated nothing.—She would repine, but not resent.—She had no gall to boil over—her overflowings were of the *pancreatic* juices only.

' From that time we held on a constant and refined intercourse, while she remained in the kingdom, and a friendly correspondence succeeded our parting—to meet no more—in this world—I prophesy!—She happened to be *another man's wife* too.

' But the charity that had attracted, with the virtue that united us, were not able to screen us from the censures of base minds. Neither her own fair character, nor the *memento* of my ghostly appearance, were sufficient bars to slander.

' The improbability of a malicious story serves but to help forward the currency of it—because it *increases the scandal*.—So that in such instances, the world, like Romish priests, are industrious to propagate *a belief* in things they have not the least faith themselves; or, like the pious St. Austin, who said he believed *some things*, because they were *absurd and impossible*.'

We shall not have a disadvantageous opinion of the reader who prefers the first part of this publication to the second, containing essays, sentiments, and characters. These are generally disjointed and hasty. Their merit is very unequal, and though we often catch a gleam of Shandean sentiments and humour, it is not sufficient to guide us through the bogs and quagmires we encounter, nor are the thoughts always original; we are therefore inclined to think that the author threw them together to serve as a kind of nursery from whence he might transplant Shandeisms. The compilation, however, is so incorrect and incoherent, that we are often at a loss for the author's meaning. We shall submit the following criticisms to our learned reader.

“ Ah! te meæ si *partem* animæ rapit
Manturior vis, quid moror *altera*,
Nec carus æquè, nec superstes
Integer?”

HOR. L. 2. Od. 17.

' Please

‘ Please to observe here, that *Paddy* Horace says his friend is *part* of himself, and that if this same *part* should be taken away, the *remainder*—*altera*—would not be the *whole*—integer.

‘ Now if any modern author had written the above passage, would not the *English* critics stiled it an *Hibernicism* ?

‘ There is another passage too in this author, which may likewise be carped at, but that it is not certain whether the error is to be imputed to the writer or transcriber—most probably to the latter, because that so small an erratum would set it right.

—“ Quid terros alio calentes
Sole mutamus ? Patriæ quis exul
Se quoque fugit ?” Lib. 2. Od. 16.

‘ Here the sense is deficient in the first sentence—because the *commutation* is not proposed—and the expression abounds with a pleonasm in the second.—For *exul* comprehends *patriæ*.

‘ But change this last word into *patriâ*, and join it to the first sentence—let us see how it will stand upon this alteration.

—“ Quid terras alio calentes
Sole mutamus patriâ ? Quis exul
Se quoque fugit ?”

‘ You see that the deficiency is by this means supplied in the first part, and the abundance rescinded in the latter.’

We do not remember ever to have seen in Bentley, or the most outrageous hypercritic, two such bold amendments as the above ; and till Mr. Sterne pointed them out we should have thought those two passages the most unexceptionable of any in the works of Horace. The following is a quotation we neither can answer nor do we understand.

‘ Ask Doctor Smollet what he means in his Travels by the Genoesse, the empress of Russia, and making heaven accountable for the death of Peter the Third—Joan—and the predestination of her son ?’

After what we have said we must be acquitted of any inimicality, to use his own word, to the memory of Mr Sterne ; but we think that nudities ought not to be exposed merely because they are those of a deceased genius. The editor, it is true, hints that he had suppressed some less allowable passages in his friend’s legacy, but we must be of opinion that—*Plura depascenda stylo.*

IV. *Sentimental Lucubrations.* By Peter Pennylefs. 8vo. Pr. 2s. 6d.
Becket and De Hondt.

THIS same lady Sentimentality, of whom we are apt to hear so much in modern publications, we are sorry to say is but too apt to quarrel with her elder brother Common-sense; and we are afraid our friend Peter Pennylefs has a strong hankering to take her part. Peter, however, means well, but is so great an imitator of Tristram Shandy, that his friends must blush for him, because in his endeavours to catch Tristram's manner, his delicate humour is apt to slip thro' his fingers; while Probability, the companion of that same gentleman called Common-sense, entirely forsakes him;—but let him speak for himself.

‘ Stripped of every thing but a tattered remnant of a fine garment,—ashamed of every one and every one ashamed of me, I fled from the place of my nativity;—as I entered a small village in the west of England, an old man sat by the side of the way, who had lost a leg and an arm in the service of his country,—he rose up as I approached, and with a look and voice rather philosophical than dejected, begged that I would spare him an halfpenny, to enable him to obtain a place of shelter from the storm which was coming on.

‘ Adversity, thou noblest instructor of the human heart, he who is incapable of learning at thy school, has a clay-cold heart, and will remain a stubborn and untractable clod, till he tumbles again into that inanimate mass from which he seems to have been erroneously separated;—thou had begun to tutor me;—thou had awakened my reflection;—it was the first time that ever charity had warmed my heart;—I put my hand into my pocket;—it was the first time that I ever had nothing to give.—How unluckily are our abilities and our inclinations contrasted, said I; so I walked away ashamed.—At another time I would have saved this blush, by saying I had no change.

‘ While I rioted in abundance I had always considered poverty as one of the greatest evils; but having also considered myself as entirely out of its reach, I had rather despised than pitied those who felt it.—Nothing is more natural than to change our sentiments with our condition.—Instead of disdain,—every soft emotion now arose in my breast; and the first, and perhaps the greatest unhappiness I ever felt, was because I had nothing to bestow upon this poor man, whom I reckoned the most wretched of the species, as I concluded that he would inevitably perish for want of a lodging, which a few poor half-pennies of all that I had heedlessly thrown away might have purchased for him.

‘ Self-

‘ Self-love was totally absorbed in a stronger passion.—If you will not allow, ye critics, that there is any stronger passion, you must allow that another one can, at least for some time, thrust it out ;—for I seriously declare, that I never considered all this while that I could not purchase a lodging for myself.

‘ While I was revolving in my mind what would become of him, he resumed his seat with an air of the most placid indifference, and wrapping himself in a tattered old cloke,—well,—said he, if I must lie without doors to-night, I have done so in many a colder one,—here he began to hang down his head, his utterance seemed to fail him, and he added, ay, but then I had many a brave fellow to accompany me ; whereas here I am like to be exposed alone to an—the rest was so low, that I could not hear it. When it was ended, he raised up his head, looked ashamed, as if he had done something below the dignity of human nature, and tried to resume his serenity.

‘ There is a *je ne sçai quoi* in the manner in which a speech is delivered, that conveys the sentiments of the speaker more home to the heart, than any form of words. The speech of the old soldier was of this nature ;—it convinced me at once, that poverty and happiness were not incompatible, although nature had for a few moments got the better of his resolution.

‘ I had gone but a little way farther, when I heard a cobbler, who was covered with rags in a dirty stall, singing in a manner that shewed me he understood a chearful heart much better than the harmony of sounds.—Since I see, said I, that other people can enjoy as much felicity in poverty as is consistent with the present state of things, I make no doubt but I shall enjoy as much as my neighbours.

‘ Nature now began to call aloud for the necessary supplies of existence.—I was stepping into a tavern, but just recollected in the passage that I had no money.—A smart-looking waiter came up to me :—Sir, said he, what room would you choose to walk into ? I had better walk out, thought I, so stepped toward the door.—I hope you are not affronted, Sir, continued he, pray be kind enough but to look at them ; I assure you there are not better rooms, nor better accommodation to be met with any where in town.

‘ The transition of the mind is far from being so quick as that of the circumstances—I had been too newly initiated into poverty to have become able to beg my lodging.—I will go back, said I, and lodge by the way side with the old soldier ; we seem to be of similar tempers, and if we cannot make a hearty meal and a warm bed together, I am persuaded we shall

shall at least assist each other to laugh at the instability of fortune.

‘ I walked back in a pensive and melancholy manner ; for I am no stoic, and have all the feelings of humanity about me, though the natural gaiety of my heart is such that I can never be depressed above a few hours together by the most untoward accident.—The old soldier arose when I drew near him ; —I laughed, because I expected he would accost me for another halfpenny.—Sir, said he, I have been thinking of you ever since you passed this way ; your behaviour then, and your returning now convince me, that your mind is not at ease.—I am much mistaken if you have not seen better days ;—poverty puts it out of my power to assist you with any thing but advice, but even that may perhaps be of some service to you, as I have some little experience of the world.

‘ I sat down silent by his side, and after staring a little at each other,—It is the first time, said I, that I ever begged in my life ; but I must now beg to lodge with you here all night.—I will not grant your request, said he, but we will go together to a little cottage hard by. Since you passed I have luckily received a shilling from an old colonel, under whom I served in Germany ; it will procure us all that is necessary to nature, and we will enjoy all that it can procure.

‘ So saying, he laid his hand upon my shoulder, so we rose up, and jogged on towards the cot. On our way, I told him all that had happened to me.—He advised me to return to my friends, who would certainly do something for me: adding, that if I should throw myself friendless and unknown upon the world, the world would use me in a cold and friendless manner.—I will never return to them, said I ; they are the people I want most to avoid ; as they have long been tired with admonishing me in vain, a consciousness of my guilt would put it out of my power to appear before them.—I had just finished this sentence when we arrived at a little straw-built hut, into which we entered, and a simple repast was soon prepared for us. I sat down to the homely morsel with much more relish than ever I had done to the most luxurious feast, and ate with a much better appetite.

‘ When we had finished our meal, and, as I expected, our money likewise, my messmate, looking cheerily over the table, told me, that the one half of our stock only was spent, and that with the other we might have a couple of bottles of strong beer.—Though this was a liquor I had never been accustomed to spend my evenings with, I agreed to the motion.—It was brought,—and was good.’

We

We should be glad to know how Peter could have lived to give us his lucubrations had it not been for his eleemosynary friend, and the unexpected shilling, which he has lugged in so opportunely.

Peter's history of his two uncles to whose care he was left, the one of them an honest cobbler of eighty-two years of age, and the other a morose sullen zealot, with an affectation of learning, which only amounted to a facility of murdering hard words, is rather carried too far, beyond the bounds of probability, and yet it contains some laughable circumstances. The account of his own sentiments after he comes to a fortune is but too well founded in nature and experience, and, with all their imperfections, we cannot help recommending Peter's sentiments to the perusal of the thoughtless, rather than the unfeeling (for they are too often irreclaimable) members of high life.

V. *Poems, consisting of Tales, Fables, Epigrams, &c. &c.* By Nobody. 12mo. Pr. 3s. Robinson and Roberts.

THIS Mr. Nobody appears to be so pleasant and facetious a fellow that we cannot avoid granting the request contained in his motto.

Procul este severi.

Keep your distance, fellows, and I'll speak with you.

' Having been some months past out of town, says he, I called to-day at Mr. Elzivir's, to know if my Poems were printed off:—He told me they were, and that he now waited for the dedication; asking me at the same time, who I designed that honour for?—"Dedication!" says I—"Why, suppose the dedication was to run thus"—"To Every Body, those luminaries of learning, those patrons of genius, those candid readers, those most judicious critics, &c. &c. &c—the following farrago is dedicated by the humblest of their admirers, Nobody."—"Oh, dear Sir," says Elzivir, "that will never do: the quibble is stale: you might as well dedicate it to your own individual self, (Nobody) as to Every Body: besides that sneer upon Every Body wou'd set Every Body a sneering at you;—Consider, Sir, your very name is a bait for sarcastical quibbles—But what think you of chusing Paoli for your patron: he's a glorious subject for panegyric, and his name at the beginning of your book wou'd help the sale greatly, especially if you were to have his portrait by way of frontispiece done by an eminent hand:—"Neither will that do," said I,—"Had it been an epic poem indeed, and the hero of

it such another as himself, I don't know how far my vanity might have spurred me; but shou'd I dedicate such a trifle like this to him, the world wou'd be apt to think I was bribed by some great man, or other to throw an affront on him."—"I believe you are right," replies Elzivir, "and now I think again, I fear the poor gentleman stands more in need to be patronized than to patronize:—Suppose then," added he, "you dedicate it to the Reviewers.—"That," says I, "wou'd be vastly impolitic, for as I am a stranger to them, and intend to remain so, a hundred to one but in return for my compliments they'd fall foul of me, as a proof of their impartiality. No, no, hang it, I'll have no dedication at all."—"You must have a preface, however," cries Elzivir:—"That to me," says I, "seems as needless as the other: what can I say in a preface?—but that 'The following poems (or small talk in rhyme, if you please) were written at different times and upon different occasions, and not originally designed for the press: that they are now sent into the world in a loose unconnected manner:'" (for by the bye, Master Elzivir, you have been rather careless in that respect, as you know that part of the affair was entrusted to you)" "That avocations of a different nature prevented the author's giving them a revision, (too much wanting, he fears): that the oleo, such as it is, is now offered to the public with a hearty welcome; and that Mr. Cook begs his guests wou'd fall to, and eat heartily, or at least pick a bit here and there, as the dish is made up of various ingredients, and none of them over large, or hard of digestion, he hopes:—"I can say nothing but such stuff as this;—no, no, publish it directly, and let the brat take its chance."—"My dear Sir," replied Elzivir, "a new book without preface or dedication is as imperfect as a new play without a prologue: how can you think of thrusting yourself on the public without a by your leave, or with your leave:—or what wou'd you think, for example, of a stranger bursting into our club-room, and seating himself at the table without a precursor to announce his approach, or some one of the club to announce him?"—I still persisted in my resolutions of no preface, not knowing, in short, what to say upon the occasion, when Mrs. Elzivir, who, I must own, has more sense than either her good-man or myself, declared it her opinion, that a preface would be necessary, if it only answered the purpose of adding three or four pages to the book; that it availed but little what was said in it, and that if her advice might be taken, the dialogue that had just passed between Mr. Elzivir and me wou'd answer the purpose as well as any thing.

* As I always pay an uncommon deference to Mrs. Elzvir's opinion, I immediately took her advice, and have, as near as I can recollect, verbatim, and without any additional flourishes, scribbled down what was said upon the occasion, which the reader is intreated to look upon as a preface; the common intention of such precutsores (as my letter'd friend terms 'em) being generally to add a something to the size of the book.'

From this specimen of the author's humour in prose, the readers will be naturally led to expect entertainment when he prances in Hudibrastic verse, which is the kind he most frequently makes use of. There is such variety in his subjects, that the muse is not always uniformly gay, but where she is not lively, she is seldom tedious. We shall present our readers with the following elegiac poem, as aggrandizing a trifling incident:

* The LAMENTATION of a MOUSE in a TRAP.

I.

* Unhappy maid! within this wiry cave,
Death's certain summons doom'd, alas to wait!
Shall curst Grimalkin's guts prove Muzzy's grave?
So young!—In pleasure's spring to meet my fate?

II.

* Those jet-bead eyes, that fir'd beholders' hearts,
This velvet skin, small ears, and needle claws?
Those whiskers, (often stil'd love's keenest darts)
Must they be crush'd within a murderer's jaws?

III.

* Was it for this, with daintiest morsels fed,
From the scoop'd cheese, or bacon's tasteful side,
Mamma with tenderness her Muzzy bred,
Clasp'd me, and call'd me still her little pride?

IV.

* Oft wou'd she cry—"My dear, my best-lov'd care,
Touch not your prey, 'till well the place you scan;
Grimalkin!—Of that monster, oh beware!—
And that more savage two-legg'd monster, man."

V.

* I,—wretched I—unheedful of her love,
My duty's forfeit, now untimely pay;
Be warn'd by me, nor thus rebellious prove,
Ye nice!—but ah!—your parent's lore obey.

VI.

• To poor papa had this sad hour been giv'n,
 How wou'd the sight his tender bosom wound !
 But poor papa—(such the high will of Heav'n !)
 Last April day was in a cream-bowl drown'd.

VII.

• Where now those gay coquettish breezes ?—where ?
 That erst so many youthful hearts have won ?
 In swarms to Muzzy's hole went to repair,
 And swear her beauties far outshone the sun.

VIII.

• They call'd me goddess :—said, " my frown or smile
 Cou'd save or doom to death the nibbling breed ;"
 Ye mortal goddesses of Albion's isle,
 Oh ! think—ev'n goddess Muzzy's doom'd to bleed,

IX.

• And must I die ? No more Squeekero's strain
 (Squeekero ! loveliest youth of youthful mice !)
 Shall flattering homage pay ;—in hopes to gain
 That heart, whose worth he swore was past all price.

X.

• His lengthen'd tail !—but, ah, that tail no more,
 Nor hero's form again shall bless my sight ;
 His wit, which set the table on a roar,
 Poor Muzzy's soul shall ne'er again delight.

XI.

• How oft, Squeekero, have you vow'd—" No pow'r
 On earth, from your embrace shou'd Muzzy tear ;"
 Let not Grimalkin's spiked jaws devour,
 But from this horrid cave your Muzzy bear.

XII.

• Methinks the fell devourer I espy,
 With eyes like fiery suns that flash forth dread ;
 And tail like threat'ning comet rais'd on high,
 And giant paw, prepar'd to strike me dead.

XIII.

• No parent, lover, friend, at that sad hour,
 On lightning's wings to fly with vengeful aid !
 And can ye—can ye let the fiend devour
 Ah me !—your darling—your poor little maid ?

XIV.

• Squeekero !—Parents ! Friends !—like lightning fly,
 Bring armies—quick—tear, rend this hated jail :
 No parent, lover, friend—alas is nigh—
 Nor cou'd whole armies in this case avail.

• Ah

XV.

‘ Ah no ! Squekero ! Parents ! Come not near,
Left your fond heart should break to see me thus :
To your wise precepts had I lent an ear,
Poor Muzzy had not fall’n a prey to puss.

XVI.

‘ The bait, which but a few short minutes past,
So tempting,—now how hateful to mine eyes !
Repentance oft attends a liquorish taste ;
From Muzzy’s fate learn, maidens, to be wise.

XVII.

‘ A certain judgment (such Heav’n’s wife decree)
Attends the wretch who not a parent hears :
But hark—the dreadful latch is rais’d—and see—
Have mercy, Heav’n !—a two-legg’d fiend appears.”

XVIII.

‘ She said—and, trembling, sweeps the wires ;—when, lo !
Murd’rous Grimalkin, darting baleful fires,
Enters the room :—*All nature feels the blow ;*
Poor Muzzy squeeks,—and with a nip expires.”

There are many more poems of the humorous kind in this collection.—Master *Nobody* is said to be a very droll *Somebody* that figures on one of the Theatres-Royal in the North of England.

VI. *The New Brighthelmstone Directory : or, Sketches in Miniature of the British Shore.* 8vo. Pr. 1s. 6d. Durham.

THESE sketches are formed upon the model of the *New Bath Guide*, and wrote in the hendecasyllable measure. The author informs us that they were intended only for the amusement of a friend, for which we very readily give him credit, and join with him in opinion where he says, ‘ That the only reputation I expect to acquire by this publication, is, that of that of a faithful historian ; and yet I am afraid it will be lost in a few years. Some of the facts I relate will, perhaps, appear to our virtuous grand-daughters, so void of probability, that my whole correspondence runs a risk of being deemed fictitious.—They will not, among other things, be able to conceive, that any of the circumstances of the promiscuous bathing of the gentlemen and ladies were true ; or else, (I have this chance of support to my veracity) they will imagine, that the mere narration of those circumstances has been sufficient to banish the custom from a Christian country.’

The following letter may serve as a specimen of this production.

‘ We’ve read of three Graces attending on Venus,
But, here, have we four, who, t’ attend them, convene us.
I saw them, this morn, as I walk’d on the Stene,
To the billiard room trip it;—I follow’d them in;
I was curious to see if a little fair hand
Could handle the mace or the kew at command:
But when I beheld them, oh! how I did stare:—
They handled the sticks with a grace! and an air!
And guided the balls with such judgment and art!—
The white little things, Sir, ran quite to my heart.
Henceforward I’ll vouch it, no man of us all
Like woman can play with a mace and a ball.

‘ As here I stood pleas’d with a pastime so rare,
And wondering, Sir, gaz’d at the game of the fair,
Some ladies did make me an offer most hearty,
To go to the sea, on a snug sailing party.
The offer was friendly,—I took it as kind,—
But sailing e’er fills my poor stomach with wind.
Now, thin guts, like mine, with rich soup should be fed,
Not emptied at sea, like a sick man’s in bed,
Or river-gods, spouting a muddy cascade. }
The ladies I told, then, if e’er they did choose,
In their frolicks, my slender assistance to use,
Employ they must give me on safe solid ground,
For, at sea I was sick, and my head it went round;
So refusing to go, I return’d them my thanks,
And beg’d on dry ground, Sir, to play my own pranks.
Besides, as this day was the day of the ball,
I chose to be there,—if I could be at all;—
When one is at sea, tho’ to land he’s inclin’d,
His return is uncertain, you know, as the wind.

‘ The balls in this land are so much of a kin,—
Save some are more crowded and some are more thin,—
Tho’ on Monday we had one,—(perhaps I’m to blame,)
I never once thought, Sir, to mention it’s name.
At these Brighton balls, as at all public places,
When people are pleas’d you’ll not know by their faces;
They hop down a dance, or sit out a droll farce,
With the same vacant look, and same stupid grimace.
To see them so serious affords me great sport;
I’m sure they ne’er learnt it at George’s gay court.
To laugh when one’s pleas’d, they may think it is common;
But laughter’s a gift to the son of a woman,

Disfin-

Distinguishes most from a four-legged brute;
So when I'm diverted I roar myself mute;
My soul I dare shew;—at my mirth they may scoff;
They may call me a vulgar ass, goose, or a calf;—
But I laugh in the mode!—for their majesties laugh.

‘ A party next offer’d of just half a score,
To post it to Lewes, which suited me more;
I went then;—but as to my fortune it fell,
The mirth of the day in a ballad to tell;
My friend I’ll transcribe it, to save me the pain
Of rhiming to please you, that story again.
But, a poem or book, my own words here to quote,
Should be understood without comment or note;
I therefore premise, the Italian you’ll read,
Please thus to translate:—*If not true what is said,*
’Tis at least well imagin’d;—If here we agree,
For curing your vapours you’ll owe me a fee.’—

VII. *Ionian Antiquities, published with Permission of the Society of Dilettanti. By R. Chandler, M. A. F. S. A. N. Revett, Architect; W. Pars, Painter. Fol. Pr. 1l. 11s. 6d. Doddsley.*

A Society of noblemen and gentlemen, entitled by rank, and enabled by fortune to pursue the most refined luxuries of life, places at the head of their enjoyments the cultivation of the fine arts, and of those they give the preference to the revival of Greek architecture in its purest stile. They dedicate a sum of money to that noble purpose, and in this work they exhibit to the public the fruit of their researches. They had resolved, ‘ That a person, or persons, properly qualified, should be sent, with sufficient appointments, to certain parts of the East, to collect informations relative to the former state of those countries, and particularly to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts.’

‘ Three persons were elected for this undertaking. Mr. Chandler, of Magdalen College, Oxford, editor of the *Marmora Oxoniensia*, was appointed to execute the classical part of the plan. The province of architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity at Athens. The choice of a proper person for taking views, and copying bas-reliefs, fell upon Mr. Pars, a young painter of promising talents. A committee was appointed to

fix their salaries, and draw up their instructions; in which, at the same time that the different objects of their respective departments were distinctly pointed out, they were all strictly enjoined to keep a regular journal, and hold a constant correspondence with the society.

' They embarked on the ninth of June, 1764, in the *Anglicana*, captain Stewart, bound for Constantinople, and were put on shore at the Dardanelles on the twenty-fifth of August. Having visited the Sigéan Promontory, the Ruins of Troas, with the Islands of Tenedos and Scio, they arrived at Smyrna on the eleventh of September. From that city, as their head quarters, they made several excursions. On the twentieth of August, 1765, they sailed from Smyrna, and arrived at Athens on the thirty-first of the same month, touching at Sunium and Ægina in their way. They staid at Athens till the eleventh of June, 1766, visiting Marathon, Eleufis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded, by the little island of Calauria, to Trœzene, Epidaurus, Argos, and Corinth. From this they visited Delphi, Patræ, Elis, and Zante, whence they sailed, on the thirty-first of August, in the *Diligence* brig, captain Long, bound for Bristol, and arrived in England the second of November following.'

The society directed them to publish what they had found most worthy of their attention in Ionia, a country in many respects curious, and, perhaps, after Attica, the most deserving the attention of a classical traveller. Our editors question, whether upon the whole, letters and arts do not owe as much to Ionia, and the adjoining coast, as to any country of antiquity?

' The knowledge of nature, say they, was first taught in the Ionic school: and as geometry, astronomy, and other branches of the mathematics, were cultivated here sooner than in other parts of Greece, it is not extraordinary that the first Greek navigators, who passed the Pillars of Hercules, and extended their commerce to the Ocean, should have been Ionians. Here history had its birth, and there it acquired a considerable degree of perfection. The first writer, who reduced the knowledge of medicine, or the means of preserving health, to an art, was of this neighbourhood: and here the father of poetry produced a standard for composition, which no age or country have dared to depart from, or have been able to surpass. But architecture belongs more particularly to this country than to any other; and of the Greek orders it seems justly entitled to the honour of having invented the two first, though one of them only bears its name; for though the Temple of Juno at Argos
fug-

suggested the general idea of what was after called the Doric, its proportions were first established here. As to the other arts which also depend upon design, they have flourished no where more than in Ionia; nor has any spot of the same extent produced more painters and sculptors of distinguished talents.'

Our editors, with great judgment, dedicated their labours in this classical country to the structures, sanctified by the approbation of Vitruvius and other antient writers, for their elegance and magnificence; a circumstance of rare felicity, as it gave them an opportunity of vindicating the taste of that standard writer upon architecture by actual inspection and measurement, without trusting to the heightnings of imagination, or hazarding the uncertainty of conjecture. The three capital works they examined were the temple of Bacchus at Teos, the country of Anacreon; the temple dedicated to Minerva, at Priene, by Alexander of Macedon; and the famous temple of Apollo Didymæus, near Miletus.

We are sorry to observe that our editors have been able to give us only one elevation, which is the front of the temple of Bacchus; but it exhibits a specimen of what we may call magnificent simplicity. This they have been enabled to do partly from the ruins, and partly from Vitruvius, who, in describing the eustylos, gives this temple as an example, calling it the octostylos, by which he means the dypteros, specified by the number of columns in the front.

To describe description is an absurdity, and therefore we must refer our reader to the original plates of this superb publication. He will consult them with a mixture of concern and pleasure. The members, which taken separately, are elegant and beautiful, lie in heaps, and form a *rudes indigestæque moles*. The sculptures are executed to great advantage, but the more exquisite the objects are, our regret rises in proportion. The cornices, architraves, capitals, volutes, bases, triglyphs, flutings, and other architectural ornaments, are here to be seen in the highest perfection, and the most lamentable disorder. Every member is twice exhibited, first in an outline, and then in that outline shaded.

We are not to consider this work as merely architectural. The secret relation which runs through all the liberal arts and sciences has connected it with the most curious parts of antient history.

* The scite of Teos, (says he, speaking of that temple) is now called Bodrun; is uninhabited and the port choaked up; so that the vessels and small craft, employed in carrying on the slight commerce of these places, frequent Gerefticus alone.

‘ And here the classical reader will perhaps recollect, that a Roman admiral with a powerful fleet was once in imminent danger of being surprised by the enemy in this port. The relation given by the historian Livy is too minutely connected with the view not to be inserted.

‘ In the war between Antiochus and the Romans, L. Æmilius Regillus the prætor, who commanded with eighty ships in these seas, suddenly steered for Teos, on intelligence the city had supplied the royal fleet with provisions; and moreover promised to furnish, for its use, five thousand vessels of wine. He ranged his ships in this port, behind the town, and disembarked his troops with orders to lay waste the territory about the city.

‘ The Teians, beholding the ravages thus begun, sent forth orators with the sacred fillets and veils, as suppliants, to the prætor; but he refused to recall the party, unless the citizens would afford to the Romans the same aid, they had so readily bestowed on the enemy. The orators returned, and the magistrates assembled the people to consult.

‘ In the mean time, Polyxenidas, admiral of the royal fleet, had sailed from Colophon with eighty-nine ships, and being informed of these motions of the prætor, and that he occupied this port, conceived great hopes of attacking the Roman fleet now, in the same manner he lately did the Rhodian at Samos, where he beset the mouth of the port Panormus, in which it lay; this resembling that spot, the promontories approaching each other, and forming an entrance so narrow that two ships could scarcely pass through together. His design was to seize on this strait, which is seen in the view, by night, and secure it with ten ships, to attack the adversary on either side on coming out; and by setting an armed force ashore from the remaining fleet, to overpower him at once by sea and land.

‘ This plan, the historian remarks, would have succeeded; but, the Teians complying with his demand, the prætor put round into the port before the city, which was deemed more commodious for shipping the stores. Eudamus too, who commanded the squadron from Rhodes, was said to have pointed out the peril of their station; two ships entangling and breaking their oars in the strait. The prætor had also a farther reason for bringing his fleet round, being insecure from the continent, as Antiochus had a camp in the neighbourhood. On gaining the port, both soldiers and sailors, quitting their vessels, were busied in dividing the wine and provisions, when a peasant informed the prætor, that Polyxenidas approached. The signal was instantly sounded for reimbarking immediately. Tumult and confusion followed, each ship hastening out of port,

port, as soon as manned. The whole fleet proceeded in order of battle to meet the enemy; and a general engagement ensued, in which the Romans proved victorious.

‘But to return. The favourite deity of the Teians was Dionysius, or Bacchus. To him they consecrated their city and territory; and before the preceding transaction, had solicited the Roman and other states to distinguish both, by decreeing them sacred and an asylum. Several of the answers then given still remain fairly cut on pieces of grey marble, but disjoined; some of the fragments being found in the bagnio at Segigeck, some inserted in the wall, and one over a fountain without the south gate; some also in the burying-grounds round about Sevrhiissar. All these are published by Chishull, from copies taken by consul Sherard in 1709, and again examined in 1716. And the learned editor has prefixed to these literary monuments of the Teians, a delineation of their important idol; to which the reader, curious in that article, is referred.

‘This spot therefore being the peculiar possession of Dionysius, the Dionysiac artificers, who were very numerous in Asia, and so called from their patron, the reputed inventor of theatrical representation, when incorporated by the command of the kings of Pergamus, settled here, in the city of their tutelary god; supplying from it Ionia, and the country beyond as far as the Hellespont, with the scenic apparatus by contract; until, a sedition arising, they fled. This society is marked as prone to tumult, and without faith.’

This work contains a curious instance of the variations to be observed on the face of the globe, different from its former appearances. It informs us, ‘that Priene, where the temple of Minerva Polias stood, though now seen as an inland city, was once on the sea, and had two ports; the plain between it and Miletus was a large bay, and the Meander, which now prolongs its course much beyond, once glided smoothly into it.’ This example is, we think, alone sufficient to expose the futility and uncertainty of the literati, concerning the names and situations of antient places.

‘These changes, say our editors, are so great as to bewilder and perplex the traveller, unless he is in possession of a clew, and may be assigned as the probable reason why so remarkable a portion of ancient Ionia is at present so little visited or known; the only tour through this tract, as yet given to the public, being that which was undertaken in 1673, by certain English merchants from Smyrna. It would be ungenerous to censure this journey as superficial and unsatisfactory, while its merits so much applause for the liberal design and commu.

communicative spirit of the party, which thus opened as it were a way, though hitherto almost unfrequented, for the benefit of future enquiries.

• Priene fell by accident into their route, and is mentioned as a village called Sanſon, the name by which, and Sanſon-caſeſi, it is ſtill known. The antiquities noted by them are ruins in general, a pillar, and a defaced inſcription. It is now quite forſaken.

• The whole ſpace within the walls, of which almoſt the entire circuit remains ſtanding, and in ſome parts ſeveral feet high, is ſtrewed over with rubbiſh or ſcattered fragments of marble edifices. The ruined churches are monuments of the piety of its more modern inhabitants; as the veſtiges of a theatre, of a ſtadium, and more particularly the ſplendid heap in plate I. are of the taſte and magnificence of its more flouriſhing poſſeſſors. The Acropolis was on a flat above the precipice.

The following obſervations are not only new, but highly intereſting to the ſtudy of antiquity.

• In the article of Teos it is remarked, that Xerxes deſtroyed all the temples in Ionia, except at Ephesus. How ſoon the Prieneans after that fatal æra began to rebuild this, and what progreſs they had made before Alexander's time, or whether it ſtill lay in ruins when he entered upon his expedition, is uncertain. But this mighty conqueror, who regarded Aſia as his patrimony, and with this idea had prohibited the pillage on his firſt landing, was as ſtudious to adorn, as the flying Perſian had been ready to deface it, not only founding new cities, but reſtoring the priſtine ſplendor of the old, and re-erecting the temples which the other had thrown down, extending his pious care even to the deſtroyed at Babylon. Priene alſo ſhared his favour, as is evinced by the following valuable record, happily preſerved to us by a ſtone, which belonged to one of the antæ, now lying at the eaſt end of the heap, in large characters moſt beautifully formed and cut.

ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΣ
ΑΝΕΘΗΚΕ ΤΟΝ ΝΑΟΝ
ΑΘΗΝΑΙ Η ΠΟΛΙΔΙ.

KING ALEXANDER
DEDICATED THE TEMPLE
TO MINERVA CIVICA.

• This ſtone, which is inſcribed alſo on one ſide, with the many other fragments by it, ſeems to indicate, that the fronts and external faces of the antæ were covered with inſcription;

and from the degrees of magnitude in the letter, it may be conjectured, a regard was had to perspective, the greater being higher and more remote, the smaller nearer to the eye; so that, at the proper point of view for reading, all might appear nearly of the same proportion. Many of these stones were much too ponderous to be turned up, or moved aside, by any strength or power we could apply; which is the more to be regretted, as the legends of several are perfectly uninjured. We carefully copied those portions to which we could gain access; but these, as not relating to the history of the temple are reserved for publication in our collection of inscriptions.

The editors in the introduction to the third and last division of their work remark, that of twenty-five considerable theatres, which they saw in Asia-Minor, there is not one built entirely upon a level piece of ground.—We are here presented with a very curious view from Miletus towards the sea, with an explanation.—Next follows an account of the temple of the Branchidæ, or, as it was afterwards called, Apollo Didymæus.

The appellation Branchidæ, was derived from a very noted family so called, which continued in possession of the priesthood until the time of Xerxes, deducing its pedigree from the real or reputed founder and original proprietor, Branchus. Several of these sacred tribes flourished in Greece, and intermixed, as this did, fable with their genealogy, raising their progenitor, to conciliate a greater respect from the people, far above the level of common humanity. The story told by the Branchidæ is indeed sufficiently ridiculous; but if the repetition need an apology, it may be urged that one equally extravagant is the subject of a noble ode in Pindar, written to commemorate the antiquity and renown of the prophetic family at Olympia, the once celebrated Iamidæ. It is related by Varro as follows.

One Olus, the tenth in descent from Apollo, after dining on the shore, renewed his journey, leaving behind his son Simerus. The youth, thus forgotten, was received by one Patron, who set him to attend the goats, in company with his own two sons. These on a time catching a swan, and a dispute arising which should present it to their father, began to fight, covering the bird with a garment, which, when mutually tired, they removed, and discovered beneath it a woman. They were astonished, and would have fled, but she recalled them, and directed that Patron should prefer Simerus to either. Accordingly, on hearing the tale, Patron caressed him with uncommon affection, and bestowed on him his daughter in marriage. She, during her pregnancy, beheld in a dream the sun passing down her throat, and through her body. Hence the infant was named Branchus, (ὁ Βραγχός, the throat.) He,

He, after kissing Apollo in the woods, was embraced by him, received a crown and wand, began to prophesy, and suddenly disappeared. The temple called the Branchiadon was erected to him, with other temples in honour of Apollo Philesius, and called Philesia, either from the kiss of Branchus, or the contest of the boys.³

We are next entertained with an account of Branchus, who was a kind of a substitute of Apollo, and who was succeeded in his office by Evangelus, or the Good Messenger, (being so named by Branchus) who was the founder of the Milesian race; an anecdote, which we will venture to say, must be very agreeable to the true Milesians of a neighbouring island. This same Branchus, however, seems to have been no better than a shrewd cunning impostor, who had studied his trade to great perfection at Delphi, and other oracular temples of Apollo. The following is, perhaps, the best account that has appeared in the English language of this oracular legerdemain, and is founded upon the most unexceptionable evidences quoted by the editors in the margin, but omitted here for brevity. ‘The mode of consultation instituted here, (viz. to oracular temples of Apollo,) was attended, besides expence, with much ceremony and delay; the former adopted to give solemnity, the latter contrived to gain time for consideration, and to prepare the answer. The prophetess indeed appears to have sustained a very unpleasant character in the farce, if, with her bathing, she really fasted, as was asserted, for three entire days. At length, the previous rites being ended, she, bearing the wand given by the god, was believed to be filled with divine light; foretold futurity, sitting on the axle of a wheel; or received the deity, while enveloped in the steam arising from the fountain; or on dipping her feet, or a certain hem of her garment, into the water. Possessed and solaced by this inward light, she tarried a long while in the sanctuary. The expecting votary propounded the question to be resolved, and the god was feigned to vouchsafe utterance through the organs of the inflated female.

‘Apollo, both at Branchidæ and Delphi, displayed his prescience verbally. The talent of extemporary versification was supposed to be derived from him, and the Pythia for many ages gave her responses in verse; but profane jesters affirming that of all poets the god of poesy was the most wretched, she consulted his credit by condescending to use prose; and these replies were converted into metre by bards serving in the temple. From the specimens yet extant, we may safely pronounce the genius of the god to have been as contemptible in Asia as in Greece, disgracing in both the heroic measure, the chief vehicle

hicle of his predictions: and there likewise he seems to have retreated behind a substitute; for, in an inscription relating to this temple, we find the prophet and poet recorded as distinct persons.

The rest of this publication is full of the like curious accounts of those oracles from antient history, and may be deemed a most valuable repository of that literature, far more satisfactory than any thing to be met with in Van Dale, or other modern writers; but, for the reason already mentioned, we must omit particulars.

After what has been said, we can add nothing to our account of this excellent work, but that we are impatient for the publication of the gentlemen's subsequent labours.

VIII. *Strictures on Agriculture. Wherein a Discovery of the Physical Cause of Vegetation, of the Food of Plants, and the Rudiments of Tillage, is attempted.* By John Dove. 8vo. Pr. 1s. Bladon.

THIS author is one of those philosophers who would derive all our knowledge of the operations of nature from the writings of Moses and the prophets. According to him, no person ought to pretend to any skill in agriculture who is not an adept in the Hebrew language.

It is by the labour of the hands, says he, and the simple operations of nature, the earth is rendered permanently fertile, not by composts and stinking dung. See Genesis xxvii. 27, 28. I shall only observe רוּחַ is the root of the word here rendered small; its idiom is to respire, dilate, refrigerate or refresh: hence spirit, wind, &c. It is the instrument of compression to every thing, and principality of vegetative motion to plants, and respiration to animals. From רוּחַ comes רוֹיחַ vapor, odor, that which the spirit carries to the nostrils, and gives the sensation of smell. It is applied, Job xiv. 28. to the fine corpuscles of vegetable matter contained in water as their vehicle, which the action of the רוּחַ spirit with the light carries up into seed or vegetables, for its formation and augmentation. By means of the reek of water, it, viz. the tree will germinate. In Dan. iii. 27. the reek of fire had not left its mark or testimony upon them. Our word, reek, comes from hence, which we apply to the vapor or steem which the expansion of the spirit and light in a joint action raises from the abyss, hangs in the air, and is not carried high enough, thinned and dispersed. This word in scripture, is oftener applied to vegetation than to any thing else, and when understood, gives a stronger idea of it than we can obtain by ten thousand experiments.

periments. There are some other English words, of immediate derivation from this Hebrew one, which, while the modern philosopher knows not, nor considers, his pride as with bird-lime will be held by the plumes, respecting nature's process to vegetation.

There are other words used by our Hebrew philosopher and the prophets, that will give light and pleasure to the rural philosopher, who has curiosity to compare the operations of nature with the account the original scriptures give of them. The toil will delight all impartial men, who can blot the classic page out; all who are not bewildered and stupefied in the dreams and falsehoods of deism; all who have but a spark of reason left in their breasts; that will be sufficient to discover the congenial relation subsisting between God's word and his works.

נר is one of those words; its idea is that of an instrument to convey light; it is translated a candlestick, lamp, fire, light; and when the jod is found in the place of the vau, it is to plow land, to fallow ground; our English word nerve is derived from it; and the office of the nerves in the human body may with great certainty be known by it; but not till all the lumber of the modern philosophy be got clear out of the head; for while that remains, truth cannot enter; while that exists in the mind, a comment on the word will be similar to putting a jewel of gold into a swine's snout. He that cannot see the compatibility of the ideas under this word recited above, will have but an obscure notion of the physical reason of plowing or fallowing the ground.

He will have the food of vegetables to be neither earth, water, salt, nor oil, but a gum, or astral balsam.

This is the ground and foundation of all the augmentation and multiplication in the natural world; this is the true natural cause of the growth or increase of our corn, hay, trees, &c. This is the fire, the aliment brought down from heaven by our Prometheus; the want of this aliment is the reason why the fish in ponds die for want of rain; and though there is water enough in the pond, yet the vegetables growing there, that never raise their heads above the surface of the water, perish also for want of rain. I might here adduce a multitude of instances of the like kind, in confirmation of the doctrine above.

The food of vegetables hath been mistaken totally by all the writers on agriculture that I have seen, and while men follow their own fancies, and draw conclusions from their own preconceived imaginations, how can it be otherwise? In vain do men talk of nature, while they dwell on their own conceptions

tions, and will make no use of her principles, nor be guided by her author: hence it is that they have mistaken the most filthy composts for vegetable food, at the same time making it a matter of as great nicety to know what compost will best agree with their soil, as for a physician to know what physick is best for a man groaning under a complication of diseases; yet confess, that vast tracts of manured land in Europe have been rendered barren for many years by a misapplication of composts; and that instead of physick to the sick land, it has proved poison. This must always be the case, till the true food of vegetables is known; as also how to bring it into contact with the roots of the plants: and that philosophy must not only be very defective, but I think worse than ignorance, that cannot tell how far this celestial treasure is put in our power, to direct its energy for our own profit.

‘ Whether the true food of vegetation is here discovered or not; or whether it is pointed out sufficiently plain or not, the reader is to judge: but when he has made himself master of the subject, I shall have no fear of his damnatory sentence. But what if the book be condemned to the flames, and the author to contempt, for daring to plead for a true Mosaic natural-philosophy? it will not surprize him: but even then, he will not submit a truth of so much importance as the food of vegetables to vote; for when it is contested, he has more to say in support of it: for it is evident, that among all the systems of the sciences not one of them is so deficient, or rather so completely erroneous, as the present system of agriculture: yet by the state of their agriculture, the liberty, policy, and philosophy of any kingdom may be known: where the fields are barren, the markets empty, and provisions dear; tyranny, ignorance, and want of policy are conspicuous. In particular cases, when we see barren fields, we know the owner is either a fool or a sluggard, or that he is under oppression.

‘ I shall no doubt be put in mind of the different soils to be met with, sometimes in the same field; and that they are not all to be treated alike. It is granted: a marsh overflowed with salt water at the return of every tide, is not to be treated like a mountainous country; the former is not fit to grow cucumbers, nor the latter others: but it will not follow from thence, that either of them wants compost: for mixing the different soils is found by experience to effect more than all the dung upon earth. Who ever saw a dunghil produce any thing but rank weeds? and when spread upon the ground, it promotes the growth of weeds: the reason of which is so plain, that it would be almost affronting the understanding of the

reader to mention it. We see the heat of the brutes stomach destroys not the vegetable quality of the seeds of plants. All the ardor that can be given to the ground, by compost of any kind, is but temporary; that by dung of a very short duration; that by horns, hoofs, oyster-shells, &c. of a longer; but all is but a kind of quacking with the earth, and frequently ruins its constitution, as is confessed by Duhamel, and is evident by the taste of our vegetables near London.

‘ But a more permanent recruit of the earth’s strength may at a much less expence be obtained than that by an annual compost. By this I do not mean to seclude the use of all compost, where it can be come at free cost, such as penning of sheep, &c. but to dissuade the farmers from the enormous charge they are at from year to year for manure, when, if they would fallow their land oftener, and kill their weeds, they would find their profit in it more than in all the composts they use. I have known farmers, who have been at a vast expence for manure; another, who could not bear that expence, by mere industry has had better crops, without any manure at all, than the former had with all theirs.

‘ Furius Vefinius, a peasant, being accused before the people of Rome for a sort of wizardry done by him upon his neighbours lands, which, though of greater extent, yet yielded not so good crops as his that were less, took no other course to justify his innocence, than to bring with him on the day of his appearance the instruments of agriculture, kept in exceeding good order, beseeching his judges to believe that he had made use of no other wizardry than those, together with abundance of pains and watching, which to his sorrow he knew not how otherwise to represent.’

However, amidst all the extravagance and fanaticism of this author, in regard to agriculture, he proposes some methods for reducing the price of provisions, which are not unworthy of attention.

IX. *Sermons on the Efficacy of Prayer and Intercession.* By Samuel Ogden, D.D. Woodwardian Professor in the University of Cambridge. 8vo. Pr. 3s. Doddsley.

AMong other points of controversy, we have had disputes and dissensions concerning prayer. It is agreed that prayer is a reasonable and necessary duty in the present situation and circumstances of mankind; that it has a natural tendency to beget and promote all those amiable dispositions of mind, which render men happy in themselves, and agreeable to

to one another. But there are different sentiments with respect to its efficacy. Some tell us, that it is not the design of prayer to move the affections of the Supreme Being, as good speakers move the hearts of their hearers by the pathetic arts of oratory, nor to raise his pity, as beggars by their importunities and tears work upon the compassion of the bystanders; that God is not subject to those sudden passions and emotions of mind which we feel; nor to any alteration of his measures and conduct by their influence; that he is not wrought upon, and changed by our prayers, *for with him is no variableness nor shadow of turning*; that prayer only works its effect upon us, as it contributes to change the temper of our minds, to beget or improve right dispositions in them, to lay them open to the impressions of spiritual objects, and thus qualify us for receiving the approbation and the blessings of our Creator.

Others have thought, that this notion of prayer is defective and erroneous. They have observed, that it is indeed one of the natural means of moral and religious improvement; but that this is not the whole account of the matter, nor even the most obvious way of considering the subject; that when the scripture says, *ask and it shall be given you*, the plain meaning of the words must be, that the Almighty may be moved by prayer; and that it may be so, though we may not be able to conceive how it is effected.

Dr. Ogden, who embraces this opinion, observes, that when a plain Christian retires to his closet to beg the blessing of his Maker, the alteration, which his prayer will make on his own mind, is not the effect he thinks of, or expects from his devotions. Nay, says he, if this be indeed all that he is to expect, and he be made to comprehend it, the discovery, it is very possible, may be attended with inconvenience, a diminution of that very advantage which is supposed to be his only one. The earnestness of his prayers may be checked, by the recollection of the design of them, and his fervor cooled by the very consciousness that he is only endeavouring to excite it.

In the following passage he seems to explain the efficacy of prayer in a very clear and unexceptionable manner:—'You may remember a little ancient fable to the following purpose. An old man upon his death-bed, said to his sons as they stood round him, I am possessed, my dear children, of a treasure of great value, which, as it is fit, must now be your's. They drew nearer: nay, added the sick man, I have it not here in my hands; it is deposited somewhere in my fields; dig, and you will be sure to find. They followed his directions, though they mistook his meaning. Treasure of gold or silver there was none; but by means of this extraordinary culture, the land

yielded in the time of harvest such an abundant crop, as both rewarded them for their obedience to their parent, and at the same time explained the nature of his command.

‘ Our Father, who is in heaven, hath commanded us in our wants to apply to him in prayer, with an assurance of success : *ask, and it shall be given you ; seek, and ye shall find.* Now, it is certain that without his immediate interposition, were his ear heavy, as the scripture phrase is, *that he could not hear*, there is a natural efficacy in our prayers themselves to work in our minds those graces and good dispositions which we beg of the Almighty, and by consequence to make us fitter objects of his mercy. Thus it is, that we *ask, and receive ; we seek, and*, like the children of the sagacious old husbandman, *find* also the very thing which we were seeking, though in another form : our petitions produce in fact the good effects which we desired, though not in the manner which we ignorantly expected.

‘ But yet, allowing this consideration its full force, there is no necessity of stopping here, and confining the power of prayer to this single method of operation. Does the clear assurance of its use in this way preclude the hopes of every other advantage ? Must we needs be made acquainted with all the efficacy of every thing that is our duty, and know the whole ground and reason of all the actions which Almighty God can possibly require of us ?

‘ When the Israelites, under the conduct of Joshua, were commanded, upon hearing the sound of the trumpet, to shout *with a great shout ; and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city ;* was the reason of this command, and the operation of the means to be made use of, understood by all that were concerned ? Was it the undulation of the air, think you, the physical effect of many concurrent voices, that overthrew the walls of Jericho ? or, suppose the people were commanded to shout in token of their Faith ; (for it was *by Faith*, as the apostle speaks, *that the walls of Jericho fell down ;*) which way is it that Faith operates in the performance of such wonders ?

‘ You will say, no doubt, that these were wonders, and the case miraculous ; and that we are not from such extraordinary events to draw conclusions concerning the general duties of Christianity.

‘ The drought, that was in the land of Israel in the time of Elijah, I suppose no one will deny to have been miraculous. Yet we have the authority of an apostle to conclude from it in general, that good men’s petitions are efficacious and powerful. *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain ; and it rained not on the earth*
by

by the space of three years and six months. What is this brought to prove? That *the effectual fervent prayer of a righteous man availeth much.* And is this the apostle's argument? The prayer of the prophet produced first a famine, and then plenty in all the land of Israel; and if you, Christians, exercise yourselves in confession and prayer, the disposition of your minds will be the better for your devotions.

But the prayer, concerning which St. James is speaking, may seem to you to belong to the same class with that of Elijah, and to be the prayer of men that could work miracles.

Hear another apostle: *Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* The plainest places in the Scripture will be mysteries, if the sense be this, that we can expect no help from God in our distresses; but may try, by acts of devotion, to bring our own minds to a state of resignation and contentment.

Give us this day our daily bread. Not a sparrow falls to the ground without your Father. The hairs of your head are numbered. Can the meaning of all this be, that God Almighty made the world; that it is not to be altered; and we must take the best care we can of ourselves, while we live in it?—There appears to be no difficulty in this matter, to those who believe that any miracles were ever wrought, that is, who believe the scriptures to be true; nor any inducement or occasion to put ourselves to trouble in giving hard interpretations of texts, or forced and unnatural explications of any part of our duty, in order to avoid, what can be no impediment in the way of a Christian, the acknowledgment of God's government and providence, his particular interposition, and continual operation; as it is written, *my Father worketh hitherto, and I work.*

How magnificent is this idea of God's government! That he inspects the whole and every part of his universe every moment; and orders it according to the counsels of his infinite wisdom and goodness, by his omnipotent will! whose thought is power; and his acts ten thousand times quicker than the light; unconfused in a multiplicity exceeding number, and unwearied through eternity!

How much comfort and encouragement to all good and devout persons are contained in his thought! That Almighty God, as he hath his eye continually upon them, so he is employed constantly in directing, in doing what is best for them. Thus may they be sure, indeed, that *all things work together for their good.* They may have the comfort, of understanding all the promises of God's protection, in their natural, full, and perfect sense, not spoiled by that *philosophy* which is *vain de-*

ceit. The Lord is, truly, their shepherd; not leaving them to chance or fate, but watching over them himself, and therefore can they lack nothing.

‘What a fund of encouragement is here, as for all manner of virtue and piety, that we may be fit objects of God’s gracious care and providence, so particularly for devotion! when we can reflect, that every petition of a good man is heard and regarded by him, who holds the reins of nature in his hand. When God, from his throne of celestial glory, issues out that uncontrollable command to which all events are subject, even your desires, humble pious Christians, are not overlooked or forgotten by him. The good man’s prayer is among the reasons, by which the Omnipotent is moved in the administration of the universe.’

Our author’s third sermon contains some remarks on what is usually called *the course of nature*, in which he shews, that we are in absolute ignorance concerning the manner in which it is formed, and conducted.

The excellency of prayer (or the circumstances which render it acceptable to the Deity) is the subject of the fourth discourse.

In the fifth and sixth, the author considers the benefit arising naturally from intercession, and its prevalence in favour of those persons who are the subjects of it.—On the latter of these topics he makes the following sensible observations:

‘There is ground to hope, that they may reap benefit from this act of your charity, and be rewarded openly for the petitions which you put up for them in private.

‘Yes surely; and what occasion for this caution? (as a plain man might be apt to argue;) for if my intercession can be of no use to them, why do I make it? For your own sake, replies the philosophical Christian, and for the exercise and improvement of your charity.—Can my charity be employed, when all the benefit is to be confined to myself? Is it charity, to introduce into my prayers the names of other persons, without any view to their advantage?—Why, yes; because, speaking of them as persons to whom you wish well, you bring your mind to a better temper towards them; and learn to take pleasure in their welfare, though you do nothing to promote it: you will, indeed, be the readier to promote it yourself, if ever it should be in your power; but you expect no addition to be made to their happiness, in consequence merely of your desire of it.

‘But if this then, might he not ask, is to be my real aim and intention when I am taught to pray for other persons, why is it that I do not plainly so express it? Why is not the form of the petition brought nearer to the meaning? Give them, say I

to our heavenly Father, what is good : but this, I am to understand, will be as it will be, and is not for me to alter. What is it then that I am doing ? I am desiring to become charitable myself. And why may I not plainly say so ? Is there shame in it, or impiety ? The wish is laudable ; why should I form designs to hide it ?

‘ Or is it, perhaps, better to be brought about by indirect means, and in this artful manner ? Alas ! who is it that I would impose on ? From whom can it be in this commerce that I desire to hide any thing ? When, as my Saviour commands me, I have *entered into my closet, and have shut my door* ; there are but two parties privy to my devotions, God, and my own heart ; which of the two am I deceiving ?

‘ Cannot the serious sacred purposes of religion be answered, and proper dispositions wrought in us, without the garb of dissimulation, even with our Maker ? must we accustom ourselves to apply to him in words, that convey not our real meaning ?’—

‘ I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority :—Why ?—that we may lead a quiet and peaceable life in all godliness and honesty. Is it a peaceable heart only, and a loyal temper, think you, that we are to cultivate in ourselves by such supplications and prayers ? Or do we put these petitions to the heavenly King, in hopes that the kings of the earth at least, may hear of them ; and, by this artful management of our devotions, we may obtain from them what we seem to ask of another hand ? Or what other unnatural interpretation have you, in order that all may be performed according to the *course of nature* ?

‘ Or can you take up, at last, with this plain sense, grounded, however, upon another text of Scripture ? That since *the king's heart is in the hand of the Lord, and he turneth it whithersoever he will*, we therefore pray that he will so turn it, that Christians who lead their life in godliness and honesty, may be allowed also to lead it in quietness and peace.’

In the remaining part of this discourse the author endeavours to answer some objections which may be raised against the foregoing doctrine.

The seventh and eighth sermons consist of observations on the rectitude and mercy of the divine government.

To obviate this plea (which may seem to supersede the use of intercession,) viz. that no one can receive either benefit, or disadvantage from any person besides himself, he says : ‘ The poor man, we hope, will be considered for his patience, when he appears before the great tri-

bunal: and is it therefore no charity to relieve him? Is there no harm done in the world by ill examples, because the strength of this temptation, and of every other, will one day be attended to? Can I do no man any good upon earth, because he is hereafter to be judged with justice? What is it then we live for? or why have we in scripture so many exhortations to good works, to alms-giving, to hospitality, to mercy; to feed the hungry, clothe the naked; to visit the sick and imprisoned, the fatherless and the widow in their affliction? How, indeed, should I exercise or cultivate the grace of charity within my own breast, if I know that it can have no object? Or why so much as think even of justice, if no man can ever be the worse for me?

Such a conclusion therefore as this, *That no-one can receive good or harm from any person's actions but his own*, whatever maxim it be deduced from, must be wrong: it is either not true, or we are to think and act as if it were not.*

In the ninth sermon Dr. Ogden considers the prevalence of intercession, as it appears in the case of Lot interceding for Zoar, Moses for the Israelites (Numb. xvi.) and our Saviour for all mankind.

The last discourse is a paraphrase on the Lord's prayer, in the form of a direct address to the Deity.

In the perusal of these compositions the inquisitive reader will be entertained and improved. They are lively and ingenious, and contain many observations which appear to be new as well as important. Our author, however, in some instances, by sending us back to reflect on the ignorance of mankind, may possibly be thought, rather to silence our objections, than satisfy our reason, or remove our doubts.

X. *Audi alteram Partem, or a Counter-Letter to the right hon. the E—l of H—ll—gh, his Majesty's P—l S—y of S—e for the C—s, on the late and present State of Affairs in the Island of G—n—a.* 8vo. Pr. 3s. Nicoll.

IN reviewing the pamphlet to which this is an answer, we candidly desired the reader to suppress his judgment, till this, or some other pamphlet of the same kind should appear*. Our chief motive for this caution rested on a suspicion arising from the plausibility of the letter to lord Hillsborough. The charge contained in it we imagined would be disproved by facts, and particularly the legality of the admission of Roman

* See Vol. xxviii. p. 460.

Catholic judges and counsellors, and the suspension of the president, and five other members, by the lieutenant-governor, for having objected to such admissions into the courts of judicature and legislature of Grenada.

To our amazement, in answer to this severe and constitutional charge, we meet with little but personal abuse of Mr. Melvil, the principal governor and his friends, with a number of little invidious anecdotes, which, be they true or false, are nothing to the purpose, and a few instances of discipline, which this writer represents as arbitrary, but which, we think, were unavoidable in Mr. Melvil, circumstanced as his government of those islands was.

The futility of this apologist in defending the appointment of Mr. de St. L——t, to be one of the assistant judges of the court of Common-Pleas, is almost beyond conception, as it supposes the lieutenant-governor had power to explain away the act of the legislature of the islands for establishing the said court, which is as plain and precise as words can make it. The act says, that the court is to consist of one chief justice, and four assistant judges; but, says our apologist, ‘those words did not preclude the lieutenant-governor from appointing more.’ Very arch reasoning, indeed!—Why not appoint fifty?

It would be endless to follow this apologist through the rest of his argumentation, the complexion of which, we cannot help thinking, partakes strongly of the St. Omer’s education charged upon the l——t g——r’s favourite. We shall therefore proceed to the main question concerning the illegality of the admission of the French Roman Catholics into the courts and legislature of Grenada. The sum of the apologist’s plea on this head is, ‘that the Roman Catholics of the Gallican church are no papists.’

This discovery is new to the world. It is unknown to the British constitution, and had Mr. Melvil proceeded upon such a supposition, we think he must have endangered his head, be his protector the greatest subject of this kingdom: unless it can be proved, that the English laws had laid down a distinction, admitting the Roman Catholics not to be papists, and the church of France to be different from the church of Rome. This is, however, so far from being the truth, that in many cases Dissenters, whose attachment to Revolution principles never was questioned, are, as such, in many instances, disqualified from holding places of power and trust, and many of them consider this disqualification, as the most favourable circumstance attending their religious persuasion: and shall protestant Eng-
lish

lish Dissenters have less influence under a British constitution than French Roman Catholics.

We are sensible there is such a thing as occasional conformity, but then it is a conformity to the worship and usages of the English church, which the members of the Gallican church do not so much as pretend to, and, consistently with their own principles, they must think it damnable; whereas moderate Dissenters think it a matter of indifference.—But how does the fact really stand?

In one of our late Reviews*, we had an opportunity of considering this blessed distinction between the Gallican and popish Roman Catholics, when their differences rose so high, that Mr. Dupin, and the heads of the former, encouraged a well-meaning archbishop of Canterbury, to listen to terms of accommodation between the English and the Gallican churches.—But what was the consequence? When the good prelate attempted to shake the papal authority, the main pillar of the Gallican church, the doctors of the Sorbonne trembled at the danger of the undertaking, and betrayed the whole correspondence to the church of Rome.

The best friends to religious tolerancy in this kingdom we are persuaded must think, that a proposition for a comprehension of this kind is premature at present, especially in an island newly annexed to the British monarchy. It is an affront to common sense to talk of the loyalty of a Roman Catholic Gallican church, and that too without a test, to a protestant English government.—We have been the more explicit on this head, as we imagine that we can discern some faint hankering of this kind, some national predilections, in the course of this dispute. Lord Taaffe, and other writers, whose works we have reviewed with the greatest indulgence, may persuade a minister that a moderate Irish or French Roman Catholic may be a good subject to this government. But if that conviction does not remain within a minister's own breast, and should it be carried into other acts of government, it is hard to say what the consequences may be to the public tranquillity, especially during the present state of parties in this country. To conclude, we cannot help thinking, though entirely unconnected with, and unknown to, any person concerned in this controversy, that Mr. M—I has acted as a wise, cautious Protestant governor ought to have done in his situation; and that the disputes and heats in Grenada had their rise, not from him or his friends, but their opponents, whose conduct has been indefensible.

* See Vol. xxviii. p. 246.

XI. *A Letter to Samuel Johnson, L L. D. 8vo. Pr. 1s. Almon.*

THIS political syllabub has been foaming for some days in the front of our News-Papers, and as the former answer to the pamphlet it attacks, is quite futile and declamatory, we have given this the more attentive reading. We laboured, however, through almost nineteen pages, (and the pamphlet contains but fifty-four) before we came to the shadow of an argument.

' You, Sir, laid down, says this author to his antagonist, as " uncontrovertibly certain, that the commons never intended to leave electors the liberty of returning them an expelled member, *because they always require one to be chosen in the room of him that is expelled*;" and you, it seems, cannot see with what propriety a man can be *rechosen in his own room*.

' This, Sir, is your determination in form. Unfortunately for you, the law is not less explicit. There is nothing alleged in your pamphlet that should prevent me from recurring to the strongest possible case, that of a member *expelled by act of parliament*, on his acceptance of a place of profit. What ensues? A fresh writ issues; *ANOTHER MEMBER is required in the room of him that is expelled*; the *SAME PERSON* is almost always returned; the commons acknowledge the terms of their requisition to have been complied with: and the person so returned is constantly admitted as *ANOTHER MEMBER, in his own room*.

' The requisition in the writ is not directed to be altered in this case. Yet what says the statute, sufficiently apprised of the full force of that requisition? "*such person shall be capable of being again elected*."

' If the writ, *still unrepealed*, nay, perhaps, *necessarily* existing in the full force of unalterable law, stands in direct opposition to the statute; the former insisting on a different person from him who is permitted by the latter; we are seriously reduced to a state of motionless equipoise, and the law in this case becomes *felo de se*. But the laws of England never appear absurd, unless in the expositions of a commentator of slavish principles.'

' The immediate effect of the expulsion is a political annihilation. A subsequent return is not of the nature of a political resurrection. It has no reference to a former delegation; it sends the member, as a new existence, unconscious, unaccountable for former parliamentary delinquencies; his political identity is destroyed; he is become, in the eye of common sense, in the established idea of parliament, in the express language of the law, to all intents and purposes, *ANOTHER MEMBER*.'

The

The fallacies contained in the above passage are so contemptible and childish in this stage of the dispute, that for the sake of our own credit we have transcribed them literally. We are to observe in answer, that there is a great difference between a disqualification upon accepting a place, and an expulsion, in whatever light it is considered. The former is voluntary, the latter involuntary. The former implies no criminality, the latter does. The former is announced only by a motion for a new writ, and the latter by a solemn sentence. The former supposes the member in his political capacity not to be the same who was elected. The latter supposes him to be the same, but his disqualification is personal. The disqualification of the former is removed by re-election, that of the latter cannot be removed but by the same authority that inflicted it. Had Mr. Wilkes accepted of a place, he must have been disqualified, but as he was guilty of an offence, he was expelled. The law which disqualified him, would have re-qualified him, if we may use the expression; but the power which expelled him, we apprehend, could not have re-admitted him during its existence, without assuming self-creative rights, which must have been more dangerous to the constitution than any the house of commons pretends to.

The plain question is as follows. All disqualifying acts are made in favour of the electors. When a man accepts a place, after his return, he is not considered by the house as the same member whom the electors chose; and therefore, to give the latter fair play, the house tells them, by sending down a new writ, 'you elected and sent us up M. but since his admission to his seat, he is become P. and, though the same person, yet he is not the same member; but we leave it to yourselves either to choose another, or to re-qualify him as P. for the same seat he enjoyed as M.' This is the plain and simple process, and often practised in the same session. We shall not take up the reader's time in proving how different this case is from that of expulsion.

'But it seems, continues our author, the commons *never intended to leave electors the liberty* of returning them an expelled member.

'In the free ages of Greece or Rome, the wretch who should have uttered such a treason against the supremacy of the people would instantly have been overwhelmed with stones, or hurried to the precipice.

'Do you conceive the full force of the word *CONSTITUENT*? It has the same relation to the house of commons as Creator to creature.'

This

This is mere raving, unless the author could prove, that the constitution of Greece and Rome and that of Great Britain are the same—But indeed this writer, and others on the same side of the question, are so totally unacquainted with the latter, that they are incapable of forming a question upon the subject. The expulsion of a member for Middlesex has no relation to the people of England. These are already represented, and the whole of that representation forms the house of commons, who are in no degree legally accountable to the people, and all the lawyers in England may be challenged to prove that they are. 'THE RIGHTS OF THE PEOPLE, says this author, are not what the commons have ceded to them, but what they have reserved to themselves; *the privileges of the commons* are not what they have an indefensible pretension to by arbitrary and discretionary claims but what THE PEOPLE, for their own benefit, have allowed them.'

These assertions are pregnant with nonsense, and must be considered as such by every reasonable man, unless the author can produce the deed in which the rights the people have reserved to themselves is engrossed.

Dr. Johnson had said that 'if the house cannot punish their member, he may attack with impunity the rights of the people and the title of the king.'

Our author's reply is, 'that the absolute power of the house over their members, is, for the present, admitted. But a member of parliament is a political being; the punishment, therefore, of his political delinquencies, inflicted by the political body to which he belongs, cannot extend beyond his political existence.'

'To estimate the merits of the members of the community at large, for the purpose of deciding upon the pretensions of candidates, is too momentous a concern to be confided to any body of delegates whatsoever. The cognisance of such matters must come before the higher tribunal of the collective body; an assembly, whose free choice enters essentially, and by a real political necessity, into the idea of a legal parliament.'

Though this author seems to be fond of the word *political*, it is very plain that he does not understand the meaning of the term. The house of commons did not sentence Mr. Wilkes to be either hanged, whipped, or pilloried, nor did they extend his punishment beyond his political existence; they only put a period to it with a negative of his being reinvested with it during *their* political existence.

We must here, once for all, observe that both sides of the question, without, as well as within doors, in speaking as well as in writing, have very absurdly lugged in the word *punishment*,
which

which has nothing to do in this controversy. The duty of a member of parliament is a service, to which he is compellable, by his constituents: so that his expulsion is no more than a dismissal from that service.

The rest of this pamphlet is merely declamatory, personal, and abusive, without being at all applicable to the subject.

MONTHLY CATALOGUE.

12. *Serious Reflections upon some late important Determinations in a certain Assembly. Addressed to a late Premier.* 8vo. 1s. Evans.

NEVER was the art of castle-building carried to such a height as it has been since his present majesty's accession to the throne, especially under the late minister. His grace, it is true, has been accused of being inaccessible and uncommunicable. Every days news-papers, and pamphlets, and this publication among others, prove him to be the most easy, affable being existing. Whoever has a mind to talk with him, or abuse him, need only to take hold of pen, ink, and paper, and imagination directly introduces him to his grace, to whom he communicates his mandates; whether didactic, allegorical, satirical, or political, matters not. He holds his grace by the ear, and pinches it for as many hours and minutes as he pleases. This writer is a grave serious castle-builder, and talks to the premier, as he calls him, upon two points, the doctrine of calling forth the military for the most trifling causes in aid of the civil power, and the other, in support of privileges in the h—of c—s, in direct opposition to the *hitherto conceived* fundamental rights of the people.

The author's reasoning would be very forcible and conclusive, did it not labour under one small misfortune, that it is destitute of truth, and is founded, from beginning to end, upon what the antients knew by the name of *φαλσεδ*, a necessary tool in castle-building. No man of candour and common sense will venture to say, that the military has been called forth for the *most trifling causes*; and the privileges of the house of commons have been ascertained and established after the most solemn debates that, perhaps, ever happened in both houses of the British parliament.

13. *Observations on several Acts of Parliament, passed in the Fourth, Sixth, and Seventh years of his Present Majesty's Reign. Published by the Merchants of Boston.* 8vo. Pr. 1s. Kearsly.

The author of those observations, to have given his readers fair play, ought to have printed the acts complained of verbatim.

tim. The grievances alledged have been again and again stated in the course of the publications on both sides of the dispute between Great Britain and her colonies, and therefore it would be quite unnecessary to resume them here. ' Upon the whole, says the author in the close of his pamphlet, the trade of America is really the trade of Great Britain herself; the profits thereof center there: it is one grand source from whence money so plentifully flows into the hands of the several manufactures, and from thence into the coffers of landholders throughout the whole kingdom: It is, in short, the strongest chain of connection between Britain and the colonies, and the principal means whereby those sources of wealth and power have been, and are, so useful and advantageous to her. The embarrassments, difficulties, and insupportable burdens under which this trade has laboured, have already made us prudent, frugal, and industrious; and such a spirit in the colonists must soon, very soon, enable them to subsist without the manufactures of Great Britain, the trade of which, as well as its naval power, has been greatly promoted and strengthened by the luxury of the colonies; consequently any measures that have a tendency to injure, obstruct, and diminish the American trade and navigation, must have the same effect upon that of Great Britain, and, in all probability, PROVE HER RUIN.'

These are very just and proper deductions, and we cannot make the least doubt that the government of Great Britain has too great a regard for its own interest to take the least step to injure the merchants of Boston; but at the same time, those merchants ought to remember that England is not only their mother but their sovereign.

14. *Reflections Moral and Political on Great Britain and her Colonies.* 8vo. Pr. 1s. Becket.

This serious, sensible writer, is a friend to the existence of a censorial power in the English constitution. ' The chief remains, says he, of this kind of moral jurisdiction among us, are the thanks or censure of the house of commons, together with the expulsion of such of their own members as appear unworthy: take away this power, and vice (except crimes specified by law) has no check, but publick opinion. If the house of commons was to be over-ruled by either, or both the other branches of the legislature, in matters relating to its own members, it would immediately fall into contempt, and the dignity of every British commoner would fall in like manner.

' I believe it will from hence follow, that liberty is not endangered, but, on the contrary, rendered more firm and permanent, when regulated by morality; and consequently, that

there is no real cause of fear for liberty, from a late expulsion, resolved upon in an assembly representing all the commons of Great Britain, after a legal conviction of crimes.

‘ From the noise however that has been made about it, and some accidents, which formerly would only have been looked upon (in their true light) as casualties, it seems there was a disposition to complain; and where that is the case, men catch at the first shadow of a reason to express their dislike. Few common people are capable of comprehending the various interests which must interfere in so extensive an empire as that of Great Britain; and each would have his own preferred in particular. The parliament must arrange them in such manner as may best contribute to the good of the whole. There is also a great public debt to be discharged, and taxes are the necessary consequence.’

Our author laments the practice of making clergymen justices of the peace, which he thinks is the effect of a diminution of freeholders in the country. ‘ There is, says he, an apparent difference between the divine and human laws. A clergyman, *as minister*, tells his parishioner that he must forgive injuries; as *justice of the peace*, he tells him he must prosecute them; and if the complainant refuses, he must, in some cases, compel him.’ We have, likewise, in this publication, many strenuous arguments in defence of a late expulsion, and in vindication of the mother country of England, and her superiority over her colonies: but as those subjects have been of late so fully discussed, it is sufficient that we heartily recommend this pamphlet to the public perusal.

15. *Rodondo; or the State Jugglers*, Canto III. 8^{vo}. Pr. 1s. Nicoll.

The alterations that have happened in men, measures, and opinions, since the publication of the first and second cantos of this truly Hudibrastic poem*, have, we own, unexpectedly to us, fully justified the author in his choice of objects for satire. The following specimen will shew how well this canto answers the two foregoing.

‘ ——— had Rodondo laid his poll
To vacant nob of Tididol,
The necessary consequence,
Had been much sound, and little sense.
No nostrum for distemper’d states,
Like contact of two empty pates.

* See Vol. xv. p. 126.

So, if you take them in dry weather,
 And rub two rotten sticks together,
 You'll raise a flame in half a minute,
 Though neither stick has fire in it.
 And patriotic noddles, shou'd
 Resemble sticks of rotten wood.
 When single, destitute of wit;
 But two together rubb'd, emit,
 By process, which we call attrition,
 The flames of popular sedition.

' Mean time the gout, with B—e in league,
 Still carried on the old intrigue,
 His toe forsaking, by degrees,
 Made war upon Rodondo's knees;
 And marching upwards very fast,
 Laid siege to reason's seat, at last.
 The fortress was but ill provided,
 For there Dame Reason ne'er resided—
 —She had appointed long before
 Dumfoundibus the governor;
 Who for a while the place defended,
 Till all his long words were expended;
 Or render'd of no further use;
 And then hung out a flag of truce;
 Which brought about, in a few hours,
 Between the belligerent powers,
 A treaty firmly guaranteed,
 The articles who will may read.'

The articles of the surrender are full of humour; but, as it is not our province to explain them, we must refer to the original.

16. *The Temple of Corruption, a Poem.* By W. Churchill. 4to.
 Pr. 2s. 6d. Flexney.

Corruption indeed! of all poetry, wit, and humour. Whether this bard is brother to Charles Churchill by nature or by adoption, is of little or no consequence either to us or the public. It is plain, he possesses all his imperfections without the least spark of his genius. Or rather, he writes in Charles's worst manner, which is harsh and disagreeable. What but the demon of dulness could have dictated the following lines.

' Great and laborious is the monarch's task:
 What strength Herculean doth the labor ask!
 No trifling pleasures may his senses bind;
 Study, deep study, should inform his mind:

Hist'ry's instructive leaf he must turn o'er ;
 His times review, compar'd with those of yore :
 Survey each government, by wisdom sung,
 Whence sprung it's fame, and whence it's ruin sprung.
 'Tis his, with penetration's piercing eye,
 To mark the good, and pass the worthless bye ;
 To chuse, in spite of self and private hate,
 The noblest limbs of council for the state :
 With an impartial and observing ear,
 'Tis his to weigh their thoughts, their judgments hear.'

17. *An Epistle to Lord Holland.* 4to. Pr. 1s. Brown.

If this poet is a young man, he ought, as good jockies do by their horses, take great care of his Muse's wind. She is mettlesome, but he has rather made too free with her in this epistle, which contains little more than the common topics of abuse and panegyric, without much originality in either.

Where is now the modern bard in politics who does not take the field, sometimes armed with the thunder of Jove to blast his country's foes, sometimes with the drummers cat o' nine-tails to lash her fools, or both.—A word in your ear, friends.—Let vice and folly feel ye, but without puffing and parade, without throwing your squibs, or cracking your whips, which serve only to make ye ridiculous.

If any of our late publications have a right to those flourishes it is that before us. The author's numbers are harmonious and pleasing. He is not without the powers of reflection, and his intention seems to be honest, as may appear from the following quotation.

' The tyrant mob no contradictions bear,
 Not more infallible the papal chair ;
 Hence vulgar odium—shall I next explain
 Who blows the embers and who lights the train ?
 'Tis the mere spite of one, nor think it more
 Though millions waft the lie from shore to shore ;
 Of one, who is of all bad men the worst,
 Of dark designing Catiline's the first,
 A JESUIT BORN, for plots and treason fit,
 A young ACHITOPHEL without *his* wit.

' What, though to you no busts or statues rise,
 No golden box conveys the specious prize ;
 No thronging crouds salute, no loud huzza,
 No popularity has mark'd your day :

What

What is it all? It is the breath of fools,
 The lowest far of bad ambition's tools:
 It is what honest men must all despise,
 What knaves abuse, and only fools will prize:
 'Tis Whig, 'tis Tory, Jacobite by turns,
 And in each angry zealot-bosom burns:
 'Twas P—'s, 'twas Pultney's—but the gracious touch
 Blasts the frail flow'r, no pestilence so much:
 It was SACHEVRELL's; now, O WILKES, tis thine;
 It may be BINGLEY's,—and it may be mine.'

18. *The Dialogue. Addressed to John Wilkes, Esq. 4to. Price 1s. 6d. Wilkie.*

This is a proper example of the poetical volunteers specified under the last article. Their method is generally to fritter the two first lines of Juvenal's first satire into rags, and being brimful of indignation, to be surprized that some other poet does not snatch up the bolt or the lash; "but, however, says our bard, I'll do the best I can, rather than such doings shall go unpunished. I am a volunteer in the service." Reader, attend to the genius before us.

' Yet starting from the shades of obscure night,
 Where duty calls, where freedom wings my flight,
 All sense of danger lost, and at my side
 Stern Vengeance, honest Scorn, and manly Pride;
 My helmet, Justice; and plain Truth, my shield;
 I come—and dare the PATRIOT to the field!

' Yes, from his den, where lurking to betray,
 He marks, in sullen thought, each fool his prey;
 Where HORNE, arch priest, th' infernal portal keeps,
 Where TOWNS—D bustles, and where MAWBEE sleeps;
 Tho' BECKFORD's self should plead his *suff'ring* worth,
 I'll drag, a hideous sight, the monster forth!
 Yes, on his coolest hour, dim merit's star,
 I'll wait, no bidden guest, and feed his care!

For the character of this dialogue, see the preceding article; though we think it is inferior in point of execution.

19. *Songs, Chorusses, &c. As they are performed in the new Entertainment of Harlequin's Jubilee; at the Theatre-Royal, in Covent-Garden. 8vo. Pr. 6d. Griffin.*

We must refer the music of those songs to the criticism of the orchestra. As to the words, they seem to be well adapted to the occasion; but the piece itself is too short to admit of making any extract.

20. *The Deserter : a Poem.* 4to. Pr. 1s. Robson.

Few of our readers are unacquainted with the taste and abilities of Mr. Jerningham. With respect to this little poem, it will therefore be sufficient to observe, that in delicacy of stile and sentiment, it is not inferior to any of his former compositions.

21. *A Birth-day Offering to a Young Lady from her Lover.* 4to. Pr. 6d. Doddsley.

The Jews upon certain occasions were ordered by the Levitical law to bring a lamb for a burnt-offering : but when they could not afford a lamb, to offer a pair of turtles. This birth-day offering is an offering of the turtles.

22. *Female Friendship, or the Innocent Sufferer, a moral Novel.* Two Vols. Pr. 5s. sewed. Bell.

This work, if work it may be called, may be read with safety, if not with pleasure, for there is no immorality in it. The Innocent Sufferer is, indeed, extremely entitled to our compassion ; but she is not sufficiently discriminated from many other characters with whom she has either near or remote connections. In short, the characters in these volumes are so loosely marked, the adventures are so tiresome from the commonness of them, and the language is so inelegant, that we cannot venture to recommend them to readers of sentiment or taste. Those who devour books of this kind, without digesting them, may possibly be of another opinion : they may fall to with a good appetite to dishes which would turn our stomach. Such feeders have ideas too gross for a literary entertainment.

23. *The Prince of Salerno.* Pr. 3s. Robson.

The author of this novel seems to have heated his brain by the perusal of old Italian romances. The prince and princess of Salerno, brother and sister, are both going to be married to persons for whom they feel no inclination. Some corsairs landing near the castle, while preparations are making for the princess's marriage, carry her off. Her brother is dangerously wounded in her defence. They meet at last, however, after some fighting, in the seraglio of a Turkish bashaw. This bashaw falls in love with the princess, and the prince becomes enamoured with the sultana. After several clandestine interviews, and ingenious stratagems, the bashaw and his wife are divorced. They then, *all four*, embark for Italy : the Turks renounce

renounce the Koran, and a *double marriage* brings the history to a conclusion.

24. *The History of Miss Harriot Montague. In Two Vols. Pr. 6s. Robson.*

We are strongly tempted to animadvert upon these volumes with some acrimony ; but, on second thoughts, we are of opinion, that by transcribing a few lines from the opening of the History of Miss Harriot Montague, we shall sufficiently acquaint the gentle reader with its *real merit*, without any critical efforts of our own to *guide* his judgment.

The history under consideration openeth in the following *curious*, but not *uncommon* manner :

‘ In that delightful season of the year, when nature throws forth all her hoard of charms, and puts to shame the weak efforts of art ; when the groves were adorned with verdure, the meads and gardens enamelled with flowers ; when the little warbling choiristers of the woods begin to make their nests in the thickest branches of the shady bowers ; in the reign of our late sovereign George I. there came to settle at a small village near Plymouth, a French gentleman and his lady, whose names were Le Montague : they left France, their native country, on account of their religion.’

Ex pede Herculem—Reader, whoever thou art, if thou canst, after the perusal of the above transcribed lines, bring thyself to proceed through the whole history, thou wilt find—many, many passages, equally elegant and expressive, moral and entertaining.

25. *The Portrait of human Life. Two Vols. Pr. 5s. sewed. Bell.*

These volumes contain several stories which have been already published in Magazines, and other periodical productions, and therefore cannot be entitled to much attention. There are, indeed, some books of this kind which may be admitted into the politest library without disgracing it ; but we do not think that the compiler of the sheets before us has made a happy selection ; a *fair* selection he certainly has not ; for he has taken the liberty to re-publish some of Marмонтel’s Moral Tales, which have been read over and over by every reader of sentiment and taste.

26. *The fortunate Blue-Coat Boy. Two Vols. Pr. 6s. Cook.*

Mr. Benjamin Templeman, the hero of this history, is, very fortunately for him, indeed, distinguished among his *brother crugs* for singing anthems at Christ Church, by the widow

of a rich old wine-merchant, who had left her three hundred thousand pounds. That *pretty* fortune, (a jointure of fifty thousand pounds excepted) she bestows upon this youth of eighteen, who, after having had an affair with his nurse's daughter, promises to make the best of husbands from gratitude to the person who has made so *discreet* a choice. As this extraordinary history contains chiefly the insignificant transactions of the hospital, and the empty, very often illiberal, conversation of the nurse, the steward, the porter, the boys, the widow Getall's servants, Jack the vintner, &c. &c. it cannot afford any entertainment to readers of a higher class.

27. *The History of Duelling. In two Parts. Containing the Origin, Progress, and present State of Duelling in France and England. Including many curious historical Anecdotes.* 8vo, Pr, 3s. Dilly.

Nothing but national vanity could suffer this apology for the most villainous of all barbarous customs to be published with impunity, especially if, as the editor says, the author serves in a respectable military corps in the present French king's household, called Mousquetaires, which, were we not afraid of the martinet critics, we would translate, gentlemen of the life-guards. An opportunity, however, to display the valour of the French nation at a time like the present, when it is so very questionable, was not to be resisted.

According to this writer, a fencing-school ought to be the seat of legislation, and its master the umpire of all differences in matters of honour, where no positive proofs of either side can be adduced, nothing being left to probability, examination, character, circumstances, or such evidences as are often decisive in a court of justice. The worthiest and bravest man in the kingdom must submit to have his throat cut by an expert assassin, his memory declared infamous by a common hangman, and his posterity divested of his estate and honours by barbarous laws, if his arm is not so strong, and his eye not so quick, as those of the butcher who attacks him. What exceeds all belief is, that those quarrels often sprung from the comparative ugliness of two little drabs, whom these heroes called their ladies or mistresses; and this savage custom is by this author dubbed the mirror of honour.

He brings the trial by combat or duel with the Franks out of Germany; but as the institution itself was but too well known in England, and is sufficiently explained in our histories, we shall not here shock the reader with any repetition of its particulars; only we are to observe, in general, that it is not of English original. Mention is made indeed in the English

lish history of a duel between two princes ; but it was a duel of a generous humane kind ; for it was intended to save an ocean of blood from being shed, by each venturing his own person against the other ; and it was productive of a pacification, though neither was killed.

We must be of opinion, that some of the examples of duelling brought by our author have a very apocryphal cast. That between Gontram and Ingelger seems to be little more than the story of the famous Gunhilda, the English princess, who was married to the emperor Henry IV. and saved by her little page Minikin. Juvenal des Ursins differs from Froissart and Monstrelet, as to the event of the duel between Carrouges and Le Gris ; and we have seen the combat between Aubry and the Greyhound related among English adventures.

The practice of duelling, however laudable it was, according to this writer, received some modifications, and indeed checks ; but our author gives us the canons of this practice of murder in the following words, which must serve to excite in the reader sentiments, at once, of contempt and horror.

‘ The herald at arms proceeded on horseback to the door of the lists, summoned the challenger to appear before him, and then ordered the challenged to present himself ; when he thus addressed them :

“ Now listen, gentlemen, and all here present attend, to what our king commands should be strictly observed on these solemn occasions.

“ I. It is forbidden all persons whatsoever, excepting those who are appointed guards of the lists, on the penalty of forfeiting life and fortune, to be armed.

“ II. It is forbidden to appear on horseback ; to gentlemen, on the penalty of losing the horse ; to plebeians, under that of losing an ear.

“ III. It is forbidden to all persons whatsoever, excepting those especially appointed, to obtrude themselves into the lists, on the penalty of losing life and fortune.

“ IV. It is forbidden to sit on any bench, form, or even on the ground, on the penalty of losing a hand.

“ V. It is forbidden to cough, spit, speak, or make any sign whatsoever on pain of death.”

‘ After the recital of these prohibitions, the combatants were to swear that they had no charms or witchcraft about them.’

One of the chief inducements of this writer in this publication is, to shew that the French were more expert in this barbarous exercise than the English ; and among other instances he gives us one of a national duel between French and English

nobility, in which the latter were defeated. He does not, however, consider that of the thirty English noblemen here mentioned, four and twenty of them at least were Frenchmen, though subjects to the king of England. The like may be said of his other Englishmen whom the French worsted in combats. These, however, were not the men who drew the long-bows in the fields of Cressy, Poitiers, and Agincourt, and with the odds of four Frenchmen against one Englishman gained those glorious battles.

The rest of the historical part of this publication is to be found in the common-place histories of the times; and the author's conclusive reflections in praise of duelling entitle him to the discipline of Bedlam, rather than of criticism. An extract in favour of duelling from Mandeville, who was professedly a paradoxical writer; the well known combat between Bruce and Sackville; and the duelling scene in the *Conscious Lovers*, close this flimsy, yet amusing entertainment, the latter part of which seems to have been dished up by the editor.

28. *Clio: or, a Discourse on Taste. Addressed to a young Lady.*
By I. U. The second Edition, with large Additions. 8vo. Pr.
2s. 6d. sewed. Davies.

We have reviewed the first edition of this work*; and after animadverting upon a few absurdities both of expression and sentiment, which have been faithfully preserved in this edition, we gave the work, with all its imperfections, a gentle dismissal. To this edition is added a dialogue containing reflections on the influence the Christian religion naturally has on the fine arts, the result of which is as follows: 'There are (says the author) in the soul original sentiments, which, when man has leisure to turn his attention to them, form his distinguishing character, his genuine taste and judgment: these sentiments, together with the elegant arts they give rise to, and his obstinate affectation of worth and dignity, all discover illustrious marks of regal grandeur in the soul: this beloved grandeur we would fain assume in this life, for present passion naturally seeks present enjoyment; and while we are delighted with the sublime idea of human nature, we fondly desire that liberty which is the birthright of innocence: but to confound and humble us, human corruption attends forever, and scourges man back into vile subjection, with the terrors of anarchy, confusion, murders, and insecurity. Society and laws are not the effects of choice, but of bitter necessity, that never suf-

* See Vol. XXIII, p. 422.

ferred any people to remain in a state of freedom, where they had any possessions to be coveted: the stern decree of bondage, along with the inclemencies of life, and its variety of wants and miseries, inform us in the language of the Almighty, that we are ruined, guilty, and condemned; consequently, that our pride and opposition to subjection, are presumption, rebellion, and sin. The heathen religion, which allowed the reality of human rectitude and virtue, and appropriated the enthusiastic views to this life, gave room to genius to work miracles in free states, where the grandeur of human nature became a principle of action. But Christianity turns our sublime views from this world to their proper scene, to a future life, and confines the flight and heroism of the mind to devotion, fortitude in suffering, patience, and to a noble conquest of the passions.'

These reflections are certainly both very proper and very pious; but we are afraid that the author has taken some premises for granted, that remain to be proved. He supposes, for instance, that in statuary and painting Christians have no prospect of equalling the heathens; and he thinks that tragedy will never appear in splendor, where men's ideas of human worth and merit are formed from genuine Christianity.

These are propositions that we are afraid will not be readily admitted by the admirers of Raphael, Poussin, Michael Angelo, and other great masters of the pencil and chisel. Why ought passion and pride to be excluded from Christian paintings? Can heathen mythology, in its sublimest conceptions, furnish a subject like the Transfiguration; or what discovery in Greek or Roman history is equal to that of Joseph and his brethren? Not to mention many French tragedies written upon Christian plans, has not our own Shakespeare, in many places, ennobled his drama from the Christian religion?

29. *A Soldier's Journal, containing a particular Description of the several Descents on the Coast of France last War; with an entertaining Account of the Islands of Guadaloupe, Dominique, &c. And also of the Isles of Wight and Jersey. To which are annexed, Observations on the present State of the Army of Great-Britain.* 12mo. Pr. 2s. Dilly.

This publication bears strong evidences of its being written by a common soldier, who by his great merit and services abroad and at home, had the honour of being raised to the degree of a corporal. Like other great heroes, he appears to be well acquainted with tactics, the disposition and encampment of an army, and the military manœuvres both offensive and defensive. In short, that part of his performance is extremely
well

well adapted to the perusal of every common soldier, who, to speak in serjeant Kite's language, hopes some time or other to purchase by his services a general's baton.

His descriptions of the islands he visited, agree extremely well with the most authentic accounts that were published during the last war; and we believe that they are more faithful than those of some who affect a far higher degree both in the literary and military world. His description of the produce of Guadeloupe, so far as we can judge, are not only genuine, but curious and instructive to a British American, or West-India planter.

* The cocoa-tree also flourishes here. It is much like our birch tree; and I was informed by some of the French planters, that on the first settling of the island, this tree was brought from Cayenne, but after they had been here some time, the settlers found some native cocoa-trees, which produced a larger and fuller fruit, and are much superior to those brought from the island of Cayenne.

* The cocoa fruit grows on the trunk of the tree, and the largest branches; it is in shape like a small melon; upon opening it you frequently find forty or fifty nuts, much like a large almond, both in shape and colour.

* This cocoa is gathered from November till June; when brought home, they lay it abroad on boards, and put some large plantain or banana leaves, both under and over the fruit: then some boards are put upon it, with a heavy weight over all, which presses from it a watry substance, which is given to the nogs. After thoroughly pressed, it is laid abroad on bricks before the house, where it is often turned, and afterwards put over a fire in an iron pot, which separates the shell; then it is again put over a fire, and soon grows soft, when it is taken out, made into any form they think proper, and baked.

* Thus by such a simple operation is made that valuable commodity chocolate, generally sold there at six-pence per pound. The shell which comes off the small fruit is called cocoa, and is of some use and value.

* Near Marigotte, in the quarter of Cables-terre, I found some small plantations of cinnamon. The most considerable one, was about one hundred and fifty yards square, and which belonged to one monsieur Dabrois; he informed me, that he had the plant from the island of Ceylon in the East-Indies; and that which I saw growing was of three years growth; that he had raised it all from a few score plants; and from stripping some few branches, he thought it no ways inferior to what is brought from the East-Indies. It flourished extremely well; and as the gentleman had been many years in the East-Indies,

Indies, he knew well how to manage it. He said, he would send a sample of the cinnamon to Europe the next year, and hoped that the growth of it would be encouraged. What pity! to give up an island to France, which, by all appearance, had it been kept in our possession, and the growth of cinnamon encouraged, in a few years, without a doubt, this island alone would have produced a sufficiency for Great Britain and her colonies; and by that means have prevented large sums from going annually to the Dutch. But some statesmen care nothing for their own country.'

Our corporal writes in the character not only of a traveller and a soldier, but of a politician. He condemns the late peace-makers for giving up Guadaloupe and Martinico. 'Surely (says he) farmers, cobblers, and private soldiers, would not have acted so weakly and so unworthily, or so void either of knowledge or of shame, as did our noble peace-making politicians.' His history of the same, and other islands, is extremely entertaining; and as they seem to be genuine, they may be of no small service to future naturalists.

This soldier's observations upon the army of Great Britain, and the hardships which the common soldiers lie under at present from the smallness of their pay, claim the attention of every humane and benevolent member of our government and legislature.

To conclude: we recommend our soldier's journal to the notice of the public; and own that upon perusing it, we met both with amusement and information.

30. *A Chronological Series of Engravers, from the Invention of the Art to the Beginning of the present Century.* 8vo. Pr. 3s. Cadell.

This publication is intended to assist the collector of prints in his arrangement of them, and to trace the art of engraving from its source. It contains three large plates, exhibiting the different marks of engravers, to the number of 727, prince Rupert, the inventor of mezzotinto, being the last. The collection carries with it evident marks of hurry and confusion, but may be useful to the lovers of that species of virtue.

31. *Oratio Anniversaria a Gulielmo Harveio instituta in Theatro Collegii Medicorum Londinensium, Habita Feste Sanctæ Lucæ,* Oct. 18, A. D. 1769. 4to. Pr. 1s. White.

So many members of the College of Physicians have attempted to display their abilities in composing the anniversary oration, that nothing new or interesting can be expected on the subject. The stile and language of this performance, however,

are abundantly classical; and the orator's observations in many places sensible and just; though we cannot admit his account of the facility of procuring degrees in other universities, if by *alienas academias*, page 10, he means all other universities except those of Oxford and Cambridge. It is well known that some of the greatest ornaments of the profession have been bred at other seminaries of learning; and it is no less certain that several have been received into the College of Physicians at London in particular, who can claim no great pre-eminence in point of knowledge; and therefore if the author has not borrowed the subject of his satire from the too great lenity of the learned body last mentioned, we know not from what other quarter he could be supplied with matter for his splenetic description.

‘Alia jam nunc res agitur: apud alienas academias brevius fit ad medicinam iter; servi iterum in medicorum numerum sese insinuant, non qui apud Athenas septem annos studiis dedere, sed qui ex tabernis sunt & ex officinis effusi. Jam patet janua pharmacopolarum tironibus, chirurgis maritimis, & masculis obstetricibus, eis plerumque qui ne fando auditi, nedum ullius professoris oculis unquam conspecti fuerint. Indignum facinus! Quid enim inhonestius? quid audacius, quid injuriosius reipublicæ concipi possit, quam imperitos & illiteratos homines medicinæ gradibus per tabellarios ornari, & in eam professionem furtim intrudi, quibus concredendæ sunt populi salus civiumque vitæ? Sed, proh dolor! ad eam temporum infelicitatem nos reservari videmur, quibus omnia complananda sunt & coæquanda, omnes modestiæ limites transiliendi, propter speciosos pro libertate clamores, a libertate veruntamen alienissimos.’

However justly the author here inveighs against the admission of servants and apothecaries' apprentices into the London College, (for we cannot conceive such a fact to have taken place in any other) it is certainly injurious to mingle gentlemen, such as surgeons and men-midwives of regular education, with such a motly group.

The description of the late squabbles in the College is far from being void of classical elegance.

‘Inter hos mobilium quiritium tumultus, huic nostro inermi domicilio bellum indicitur. Audite collegæ—quæ neque taceri, neque pro dignitate rei dici possunt. Ex Vulcani adytis in Apollinis castra irrumpendum est. Aspicite—præest Faber Ferrarius, uncum dextrâ vibrans durumque malleum; domus hæc oppugnatur, fores pessundantur, claustra evelluntur, repagula perfringuntur, fenestræ conquassantur. Hostes introeunt, accumbunt, cavillantur, rixantur, criminantur, elabuntur.

tur. O præclaram victoriam de postibus, de foribus, de pef-
fulis, de fenestris reportatam! Ipsi mehercule suis victoriis
sunt victi.

To this Oration is subjoined, by the same author, a short
Latin poem, intitled, *Meadus*, wrote in commemoration of Dr.
Mead, which shews the poetical talents of the author to be not
inconsiderable, as will appear from the following quotation.

‘ Usque adeone premunt ingrata silentia vates?
Clauditur obscuro Meadus sine laude sepulchro,
Deliciæ, patriæque decus, columenque Britannæ?
Si mihi Musa daret locupletem in carmina venam,
Urbanos mores, generosaque pectora, & artes,
Famamque ingentis medici super æthera ferrem.
Sed tamen aggredior cantare, utcunque minuto
Pectine sollicitans citharam, timidisque secutus
Passibus errantem faustis regionibus umbram.

‘ Te testem, O Hygieia, voco; tu nempe videbas,
Tu—quoties *Morbum* prostraverat ille rebellem;
Seu celer insultu ægrotos, tardusve petivit
Insidiis: Timor huic, Pallorque, & nubila Cura
Addunt se comites, qui vix traxisse videntur
Languidulos artus; quin, Meadus ut arduus instat,
Præcipitant, sedesque suas, Erebumque revisunt.

‘ Heu perit ante alios dilectus Apolline natos,
Herbarumque potens, ægrotique arbiter orbis!
Cui Deus ipse suas lætus donaverat artes,
Eloquium, auguriumque sagax, usumque medendi.
Hujus erat morbos meminisse fideliter, hujus
Percurrisse animo veterum monumenta virorum,
Et medicæ complecti armamentaria gentis.
Ecquis erit posthæc, qui pellat acerba venena,
Qui pestem avertat, solis lunæque dolores
Qui regat imperio, morborum temperet æstus,
Et spoliet sævis invisum dentibus Orcum?
Non magis Alcides, odiis Junonis iniquæ
Pressus, terrores infernis incutit oris;
Horrescit refugitque nigrantis janitor aulæ
Cerberus, & triplici trepidans obmutuit ore:
Pluto tartareas mortalem invadere sedes
Vidit, & ex imo tremefecit lurida regna.

‘ Hunc gemit Eridanus, qui flumina vortice torquet,
Sequana amica luto, & Thamesis pater omnibus undis:
Isis adest fundens lacrymas, sociasque querelas,
Numinaque obducto Batavum squalentia cæno.

Hunc Diabeta timet, jecoris novus incola ; & Hydrops
 Pallidus ore, frequens spirando, turgidus alvêo ;
 Et Rabies patiens sitis, indignataque lymphas.
 Hunc orant querulæ matres, ad pectora natos
 Pressantes, ægri generis sarcire ruinas.
 Eripis instanti pavitantem morte puellam,
 Deformemque notis urentibus ; unde decorem
 Amissum timet & laceri fastidia vultus :
 Semianimemque patris revocas in dulcia natum
 Oscula, sustentasque domum, dubiosque penates,
 Immemorem facti me nulla redarguet hora,
 Luctantem me febre ferâ, delira loquentem,
 Frigida prætentâ rapientem pocula dextrâ ;
 Errantes quanto sensus demulsit amore
 Meadus, & O ! quantâ lecto defixus inhæsit
 Sedulitate meo, salientes impete pulsus
 Contingit teneris digitis, stabilitque ruentem
 Colloquio mentem, gratis simul ille medelis
 Sublapsas retrahit vires, animamque fugacem.'

32. *The Scripture Doctrine of Grace. By the Rev. John Andrews, LL. B. Vicar of Marden in Kent, and Chaplain to his Grace the Duke of Dorset. 12mo. Pr. 3s. Dilly.*

This work was originally written in answer to a treatise on the same subject by the bishop of Gloucester. In this edition several alterations are made, some new observations are added, the quotations from the learned languages are translated, and the whole is so much improved, that the author hopes, ' it may now go forth into the world as a general defence of the doctrine of grace, and be read as a practical treatise on that subject.'

Our readers will perceive what system of opinions this author embraces, by the following representation of human nature :

' From the fall, as from a spring, or fountain-head, are derived all the bitter waters of sin, which universally poison and corrupt mankind : so that all the sons of men have it inherent in their very constitution. The evil and poisonous infection of this mortal disease runs through the whole circle of human nature ; it extends to every individual, and worketh certain destruction and death. None escape the contagion of sin, which was derived into us from our first parents, and which corrupts and blinds our reason, depraves our wills, disorders our passions, infatuates the whole man, and *causes* us to rebel against the Almighty, and every moment of our lives to violate his holy and righteous law.'

We

We readily join with our author in his animadversions on the wickedness of mankind, and the pernicious consequence of sin; but with respect to the constitution of human nature, and the effects of the fall, we entertain very different ideas. We see no necessity for supposing, that our reason is naturally corrupted, and our wills depraved, because we are guilty of sin: Adam disobeyed, before any infection could possibly take place. Nothing contributes more to extinguish virtue in the breast of man, than degrading and odious pictures of the species. When men, says a very sensible writer, are persuaded that they are naturally knaves, a noble incentive to virtue is extinguished, that which arises from a consciousness of their being formed with dispositions and abilities capable of performing great and laudable actions. Instead of growing better, they tamely grow worse, and gradually become vicious, merely through a persuasion that they come into the world under a moral imbecility, and that 'none can escape the contagion of sin.' Writers who inculcate these notions, may pretend self-abasement; but this is not to abase ourselves, for our own personal transgressions, but to vilify the work of our Creator, from whom alone we derive all the powers and faculties we possess.

We shall not detain our readers any longer on this article. We do not apprehend that we should agree with Mr. Andrews in his notions of grace, justification, and the like; and therefore we shall prudently follow his example, that is, 'wave the controversy.'

33. *Reflections on the modern but unchristian Practice of Inoculation, or Inoculating the Small-pox tried by Scripture Doctrines and Precepts, and proved to be contrary to the revealed Will of God, &c.* 8vo. Pr. 6d. Keith.

The reasons which this writer advances against inoculation are such as these: that the practice was originally introduced by Turks and pagans; that it is repugnant to the whole current of scripture; that it is an attempt to invade the power and prerogative of God, and subvert his decrees; that it is an impious distrust of his providence, and has a natural tendency to support the kingdom and interest of Satan, by removing from the minds of men the serious thoughts of death, and an eternal world.—'The Christian, he says, who is inoculated for the small-pox, acts as a sovereign; he is determined to have it, and have it he will; whether ever God designed he should, or not, that he does not regard; yea, and he will have it just when he pleases too; he will not wait to see whether God will send

send it or not: no, no, it is that he is afraid of; he dares not trust God to send it, lest he should die of it; he hath safer means, as he thinks, to make use of, than to trust God with such an affair as this. If he doth not speak this in words, his practice speaks it aloud. There is an awful scripture which I would leave to the serious consideration of all such persons; it is ushered in with a *Thus saith the Lord*,—*Curst be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.* Jer. xvii. 5.

The rest of this pamphlet is written in the same strain. The author produces a great number of passages from the scriptures, which, like this quotation from Jeremiah, are nothing to the purpose. We know very well, that it is our duty to put our trust in Divine Providence; but at the same time we ought to know, that to neglect the proper means of escaping the dangers which surround us, is not faith, but an unwarrantable presumption.

34. *Useful Remarks on some proposed Alterations in our Liturgy. A Word to the Quakers, on their Epistle at the Yearly Meeting, 1769. With a Defence of the Author, and his Book Enthusiasm detected, defeated.* By Samuel Roe, M. A. Vicar of Stotfold, in Bedfordshire. 8vo. Pr. 6d. Crowder.

The alterations to which Mr. Roe alludes in his title-page, are contained in a late work, intitled, *A New and Correct Edition of the Book of Common Prayer* *. The principal remark which he has made upon that performance is, that the author falls into enthusiasm, when he directs us to pray for the effusion and inspiration of the Holy Spirit. He thinks, that when our Saviour says, *our heavenly Father will give the Holy Spirit to them that ask him*, we are to understand the word *Spirit* in a figurative sense, implying only the effects of the Holy Spirit, or the *good things* revealed in the gospel. These words occur Luke xi. 13. and for this interpretation he refers us to the parallel passage in St. Matt. vii. 11.

To these Remarks he has subjoined a letter to the quakers, in which he advises them to read the scriptures, to leave off their meetings, to repent, to be baptized, &c. and a defence of his book, intitled, *Enthusiasm Detected*, against the censures of the Monthly Reviewers.

* See Vol. xxvi. p. 281.